The Christian Century

PUBLISHED WEEKLY

What Is the Christian Hope?
Report to the World Council

Hope or Despair?
An Editorial

Public Schools Are Good Schools
By Dugald S. Arbuckle

The Futilitarians
By Kenneth J. Foreman

APRIL 9, 1952

A MEMORIAL ON SOVEREIGNTY

A Memorial (petition) to the 1952 General Conference of The Methodist Church praying for appropriate, positive action with a view to abridgment of absolute national sovereignty, urging adherence to and adequate proclamation of the sovereignty of God, presenting directives to aid in more effectual organization of the friendship of the world, and enjoining a Great Crusade for world plenty, peace and freedom.

WHEREAS,

The transcendent assumption of our religious faith is one, universal, Christlike God, Father of all men, to whom alone is due primary spiritual allegiance;

And,

As consequences of this faith, it follows inevitably that the most fundamental unit of human value is the individual person rather than some nation or other social group—our own or any other—and; that, through the Fatherhood of God, all men are brothers and should be treated as inherently of equal worth; and, that, under the all-inclusive love and plan of God, the human race is one and indivisible and there are no individual or group favorites with God;

And,

All who desire that God's will be done on earth must seek political institutions which do not do violence to such basic tenets, but which foster human life and well-being, individually and socially, everywhere and under all conditions;

And,

Today, mankind is divided into geopolitical sectors or national associations or states, each constituting a body corporate, each organized to seek first the interests of its own members or citizens, each accepting no interest, or value, or control, or law, or authority basically superior to its own;

However,

The developments of communication, transportation, science, industry, general culture and religion, together with the increase and urbanization of populations, and the absorption of all the earth's surface into the exclusive orbit of one or another of these national states have brought to an end the era which made tolerable and beneficial such a system of disconnected, uncontrolled sovereignties and have created a family of nations, a world community, a condition of planetary social organization characterized by economic, social and cultural mutuality, or interdependence, such that many of the political functions exercised by one sovereign nation now affect vitally multitudes of persons of other sovereign nations toward whom little or no care or responsibility is assumed;

And,

International anarchy, chaos, and war, are certain and inevitable results of such a system of political states operating under no law or control or authority or higher sanction than mere self-interest;

And,

Foreseeing that, at any time, all its resources and manpower may be marshalled for combat to maintain or extend its interests, each sovereign nation tends to personalize its existence and impute to its personified being moral and spiritual qualities which are unreal—mere figments of the imagination—which enable it to claim a type of allegiance, devotion and sacrifice due only to God, by which it hallows the detriment and devastation of personality, the despoliation of property and the decimation of populations of so-called enemy states, by means of the very most savage and destructive weapons possible to be devised for the express purpose of mutilation and murder of little children, men, and women—individually and en masse—together with the ruination of everything which contributes to their happiness, well-being, and life;

And,

With few exceptions, all the citizens of the several nations, in theory and in sentiment, probably disapprove of war in general, nevertheless in fact give their hearty support to each and every war in particular, yielding to any demand of their governments that other nations and their citizens be vanquished and destroyed, accepting thei: nations as preeminent objects of their devotion—their popular deities and "mortal gods"—substituting for the symbols of the one universal God their national symbols, conferring upon their various nations the sanctions of their religions, holding themselves ready to make supreme sacrifice of their own bodies in contests of force and violence, and obstructing the impending world order which transcends individual nations, and affirms, promotes, and defends the interests common to all men, thus imperilling the continuity of civilization;

And,

Christian Churches and other religious bodies and their adherents bear large responsibility for this sacrilege and idolatry, and for war, and for the rendering unto Caesar of the things of God, and for the resultant woeful plight of unnumbered little children, men and women throughout the world;

And,

By recognition of the interdependence of peoples and nations, and by the promotion on a world scale of a set of acceptances inclusive of all men and all groups, and by the jural association and concerted action of all nations, and by the creation of an international federation for world affairs, and by the substitution of prevalent world chaos and disorder by world law and order, the individual nations will thereby ensure their own independence, maintain liberty for their own peoples, extend their own corporate freedoms, secure their own sovereignty for internal affairs, and preserve their own highest good and very existence;

My Country

My country is the world; I count
No son of man my foe,
Whether the warm life-currents mount
And mantle brows like snow
Or red or yellow, brown or black,
The face that into mine looks back.

My native land is Mother Earth,
And all men are my kin,
Whether of rude or gentle birth,
However steeped in sin:
Or rich or poor, or great or small,
I count them brothers, one and all.

My birthplace is no spot apart,
I claim no town or state;
Love hath a shrine in every heart,
And wheresoe'r men mate
To do the right and say the truth,
Love evermore renews her youth.

My flag is the star-spangled sky,
Woven without a seam,
Where dawn and sunset colors lie,
Fair as an angel's dream;
The flag that still unstained, untorn,
Floats over all of mortal born.

My party is all human kind,
My platform brotherhood;
I count all men of honest mind
Who work for human good
And for the hope that gleams afar,
My comrades in this holy war.

My heroes are the great and good
Of every age and clime,
Too often mocked, misunderstood,
And murdered in their time,
But in spite of ignorance and hate
Known and exalted soon or late.

My country is the world; I scorn
No lesser love than mine,
But calmly wait that happy morn
When all shall own this sign,
And love of country as of clan,
Shall yield to world-wide love of man.

. . . Robert Whitaker.

ACCORDINGLY,

We do hereby memorialize the General Conference of 1952 of The Methodist Church to undertake as its fundamental and most urgent responsibility the exaltation of God as Sovereign—highest in excellence, absolute in authority, ultimate in lordship, power and glory, to whom is due the unqualified allegiance and deepest devotion of human beings—and, as its second task, to accept responsibility for the development in men of a sense of genuine love and loyalty one for another throughout

Could these be our enemies? "Of such is the kingdom of heaven."—Jesus

Target?

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the world, in fulfillment of divine command and commission and in accord with the teachings of prophets, saints and sages, and our Lord Jesus Christ; and,

We pray,

In order to bring about conformable changes involved in necessary conversion of the mores, folkways, customs, traditions, and of persons (including multitudes of professing Christians), and the establishment of a new set of acceptances wherein men shall render unto God the things that are God's and to Caesar only such things as are Caesar's, the General Conference shall promptly and whole-heartedly engage in practical and impressive actions which shall include the following:

I. In a symbolical ceremony, in plenary session assembled, the General Conference shall, for its own part, formally renounce and solemnly abjure the prevailing system of independent, irresponsible, absolute national sovereignty as basically in error, repugnant to the belief in one God, tending to the imagining and the worship of false and human gods, preventive of the development of the idea, spirit and practice of international amity and undermining fundamental doctrines and ministries of The Methodist Church, and, as contrary to the ethical core of the precepts of our Lord Jesus Christ; and,

II. A clear and unequivocal declaration of the imperative need for a new world order wherein dwelleth justice and righteousness and peace; and an appeal to all peoples to require of their governments that the powers which they claim to possess which adversely affect the well-being and the lives of inestimable numbers of persons on this earth, shall be exercised with due consideration and regard for the lives, happiness, and well-being of all who are affected thereby irrespective of their biological antecedents, culture, citizenship, ideology, religious faith, status, or power; and, that, in cooperation with the peoples and/or governments of other nations, peoples and governments shall seek forthwith to establish a world order in which those political powers which affect the citizens of any or all other nations shall be so exercised, controlled or regulated as to make the world safe for differences and give practical application to the conception of the Brotherhood of Man under the common Fatherhood of God; and,

III. The creation and/or investment of a commission whose responsibility it shall be to make a study of the articles of religion, articles of incorporation, doctrines, discipline, organizational basis and activities of The Methodist Church and of its several boards and agencies and its total polity, with a view to making these conform to the principles and directives assumed and/or enjoined by this Memorial; and,

IV. The inauguration of a Great Crusade for international peace as "the major objective of the Church for the four crucial years of the Quadrennium of 1952-56," in conformity with a recent prayer of the New England Annual Conference; and a complete reorganization and readjustment of the finances of The Methodist Church so as to provide adequately for the costs of this Crusade and the achievement of the program advanced in this Memorial; and,

V. The call and commission of Methodist bishops, pastors, superintendents, teachers, editors, and connectional officers to proclaim the evils of extreme nationalism—the glorification of absolute, irresponsible national sovereignty, the apotheosis of the nation—and while teaching the virtue of rendering sincere and sacrificial love and loyalty to one's country and due homage to one's state, nevertheless, to affirm and explain that it is impossible for any person to reconcile supreme allegiance to God with supreme allegiance to any nation or human association; and, to preach throughout the world that the nations must modify, subordinate or abandon such institutions, policies and practices as are inherently incompatible with the premises and tenets of this Memorial, and must adhere to those institutions and follow those practices which augment mutual understanding, foster indiscriminating justice and exalt good will between all nations and peoples; and, to declare that the nations must renounce war as an instrument of policy and take immediate steps to bring about universal disarmament, abolish all national armies, navies, air forces and all the weapons of war; and to give encouragement to the widespread use and display of international emblems, signs and symbols; and,

VI. By the logic of repudiation of the apotheosis and deification of nations, and the abandonment of the global anarchy of absolute national sovereignty and extreme nationalism, and the renunciation of war, the General Conference, while giving all proper assistance to the United Nations Organization, shall take appropriate measures to foster the creation of the United States of the World, the same to be achieved through the reorganization of the United Nations Organization, or by means of a multilateral self-executing treaty, or a people's world convention; and,

VII. The issuing of general and specific invitations to other religious groups and all other associations or fellowships which are in agreement with the premises of this Memorial to join with The Methodist Church in its new and whole-hearted consecration to the all-inclusive, transcendent sovereignty of God and to call upon all men everywhere to cooperate in the advocacy and establishment of a new world order with world federal government and common world citizenship therein, and to unite in creating, strengthening and exalting those institutions which will recognize the sacredness of all persons, cherish all human life, foster planetary prosperity and plenty, glorify world concord and peace, and serve the well-being and happiness of all men, women and children throughout the earth.

7 -- Things You Can Do -- 7

1—"Choose ye this day whom ye shall serve." Either repudiate the system of absolute national power and lordship—the deification of the state—or renounce the religion of Jesus. "Ye cannot serve two (supreme) masters."

2—Obey the New Testament: "This is the message which ye heard from the beginning that we should love one another, not as Cain was of the evil one and slew his brother. He that loveth not knoweth not God, for God is love. And he that abideth in love abideth in God. There is no fear in love."—St. John. "Love worketh no ill to his neighbor; love, therefore, is the fulfillment of the law."—St. Paul. "Above all things be fervent in your love."—St. Peter. "I say unto you that hear: Love your enemies, do good to them that hate you, bless them that curse you, pray for them that despitefully use you. And as ye would that men should do to you, do ye also to them likewise."—Jesus.

3—After definite prayer, sign this Memorial, tear out the pages and forward airmail to Committee on Methodist Memorial, Box 367, Battle Mountain, Nevada.

4—Send along a sacrificial donation for purposes of aiding in publicity and promotion. Remember, if we do not pay the price of peace voluntarily, we shall be coerced to pay the vastly greater price of war in blood, tears, and cash.

5—Appeal to General Conference delegates to adopt this Memorial. If you are other than a Methodist, get your own group to act similarly.

6—For an additional copy of the Memorial, send the committee a self-addressed, stamped envelope with 10c in coin.

7—Pray for yourself, your church, your common humanity, and our Committee.

If you are in sympathy with the above Memorial, sign here, tear off, and airmail to: **Committee on Methodist Memorial, P.O. Box 367, Battle Mountain, Nevada.**

(Names of all signers must be forwarded to the Secretary of the General Conference immediately.)

Please give your office for the purposes of identification. Other names may be added on separate paper.

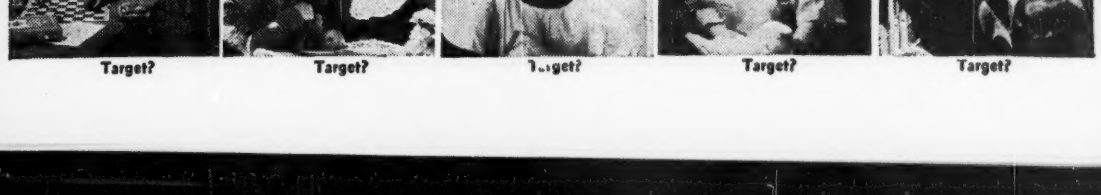
Name .....

Address .....

Office or Position Held .....

This advertisement together with other expenses of the committee already amount to $861.58, more than three-fourths of which is borrowed money which must be repaid. Please help us financially! Won't you?

"Inasmuch as ye did it unto one of these least, ye did it unto me."—Jesus



Target? Target? Target? Target? Target?

In This Issue

Easter

The Christian Century's 1952 series of Lenten meditations reaches its climax this week with a special devotional message for Easter. Like the other meditations in the series, this has been written by Robert J. McCracken, minister of the Riverside Church, New York, N. Y.

World Council Report

We present the full text of the First Report of the Advisory Commission on the theme of the Second Assembly of the World Council of Churches. This report was drawn by the special commission of theologians which held its first meeting at Rolle, Switzerland, last summer, and is now submitted to churches in the World Council and to Christians of all communions for study and comment. The Second Assembly is to meet in Evanston, Ill., in August 1954. For further comment see the editorial on page 424.

Dugald S. Arbuckle

is a Canadian who taught in the Alberta schools for ten years, then joined the faculty of the Edmonton normal school, and after that served as an educational officer in the Royal Canadian Air Force. Later he became educational consultant with the National Harvester Co., and obtained his Ph.D. from the University of Chicago. Since 1947 he has been director of student personnel at the Boston University school of education.

Kenneth J. Foreman

is professor of doctrinal theology at Louisville Theological Seminary, an institution of the Presbyterian Church in the U.S. He was formerly professor of Bible and philosophy at Davidson College, and served as North Carolina staff correspondent for The Christian Century.

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The Christian Century

Established 1884, as *The Christian Oracle*.
Name changed to *The Christian Century* 1900.
Refounded 1908 by Charles Clayton Morrison and developed as an undenominational journal of religion.

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Entered as second-class matter February 28, 1902, at Chicago, Ill., under the act of March 3, 1879.

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Published weekly by Christian Century Foundation, 407 S. Dearborn Street, Chicago 5, Ill.

$6.50 a year. Canadian postage, 50 cents extra; foreign postage, $1.50 extra. Single copy, 20 cents.

The Christian Century is indexed in the *Reader's Guide to Periodical Literature* to be found in all libraries.

Coming Events

April 13. Easter.
April 13. Chicago Sunday Evening Club Easter Oratorio.
April 14, 22, 29. Hilton Institute on World Affairs, Hilton, N.Y.
April 14-17. New York State Pastors' Convention and Colgate-Rochester Divinity School Post-Easter Convocation, Rochester, N.Y.
April 14-18. Full-Guidance Seminar, First Community Church, Columbus, Ohio; Gerald Heard, Carroll Wise, Wayne E. Oates, Roy A. Burkhart, Harrison Evans, George Harding, leaders.
April 14-20. Laymen's National Committee 8th Annual Sunday School Week.
April 15-16. United Christian Missionary Society (Disciple) Regional Workshop on World Order, Portland, Ore.
April 15-17. Yale Divinity School Annual Convocation, New Haven, Conn.; Beecher Lectures, James Stewart; Wright Lectures, Benjamin Mays.
April 15-18. National Association of Evangelicals 10th Annual Convention, Chicago.
April 16-18. Associated Church Press, Washington, D. C.
April 17-18. United Christian Missionary Society (Disciple) Regional Workshop on World Order, Ellensburg, Wash.
April 18-20. American Friends Service Committee New England Region Spring Conference, Boston; Claire Bishop, Kenneth Boulding, Scott Nearing, Hans Christian Sonne, speakers.
April 20. Chicago Sunday Evening Club; Louis H. Evans, speaker.
April 20-24. Seminar for Christian Citizens (College Students) (Baptist sponsorship), Washington, D. C., and New York city.
April 21. Chicago Tract Society 63rd Annual Dinner Meeting, Chicago.
April 21-24. Seminar for Christian Citizens (Adults) (Disciple sponsorship), Washington, D. C.
April 23-May 7. Methodist Quadrennial General Conference, San Francisco.
April 25-27. Christian Youth Conference on War (Church Peace Mission), Columbus, Ohio.
April 27. National Christian College Day.
April 27. Chicago Sunday Evening Club; George A. Buttrick, speaker.
April 28-29. Institute on Pastoral Counseling; theme: "The Pastor and Mental Hygiene"; University of Minnesota, Minneapolis.
April 28-May 1. Augustana Lutheran Church Red River Valley Conference 40th Annual Convention, Bismarck, N.D.
May 2. May Fellowship Day (N.C.C. United Church Women).
May 4-11. Christian Family Week.
May 5. Pittsburgh and Allegheny County Ministerial Union Lecture Series; Edgar DeWitt Jones, speaker.
May 5-8. Seminar for Christian Citizens (Youth and Adults) (Brethren sponsorship), Washington, D. C.
May 7-21. A.M.E. Zion Church Quadrennial General Conference, Brooklyn, N.Y.
May 8. American Bible Society Annual Meeting, Brooklyn N.Y.
May 11. Festival of the Christian Home.
May 11-16. N.C.C. Broadcasting and Films Commission Religious Radio Workshop, Fort Collins, Colo.
May 11-16. N.C.C. General Department of United Church Women Board of Managers, Green Lake, Wis.
May 14-18. Southern Baptist Convention, Miami.
May 21. N.C.C. General Board Meeting, Chicago.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

The Christian Century

UNDENOMINATIONAL

VOLUME LXIX CHICAGO, APRIL 9, 1952 NUMBER 15

EDITORIAL

Easter

ALL ROUND the world at this season sermons are preached by the thousand about immortality. Much is made of the fact that Easter comes in the spring and is accompanied by sprouting buds and lengthening days and bright sunshine—the reawakening of nature, a parable of the re-emergence of life after the sleep of death. Much is made of arguments, moral, metaphysical, emotional, to prove the fact of a future life and of individual survival—arguments based on the nature of the soul of man: it is intellectual, and thought is indestructible; it is an energy, and energy may change its forms but persist forever. We do well to remind ourselves of such arguments, but we do well also to remember what Plato, a master in the formulating of them, said concerning them. The hope they engender is at best a probability; they are a frail raft, a raft upon which man sails through life not without risk, if he cannot find some word of God which will more surely and safely carry him. It is the Christian conviction that a "word of God" has been found. There is no more characteristic expression of that conviction than the time-honored words: "Blessed be the God and Father of our Lord Jesus Christ, who hath begotten us again unto a living hope by the resurrection of Jesus Christ from the dead." In the thought of Greece the keyword is immortality. In the New Testament the keyword is resurrection—not a bare dogma of the survival of some vague and intangible essence, but the re-establishment of personal life on the farther side of the grave, the conviction that the total personality, invested by God's gift with a perfect organism, passes on and encounters God. This is the substance of the Easter faith. It meets a deep, even if inarticulate, craving of the human spirit. It acts like a tonic, lifting life to loftier levels of dignity and meaning and inspiring all who share it with courage and hope.

The President Retires

THE NEXT PRESIDENT of the United States will not be Harry S. Truman. That was settled by the President himself, perhaps with an assist from Mrs. Truman, on March 29. When the time came that the President decided to end speculation concerning his plans, he did it with a forthrightness which did him credit. In his announcement there was none of the indecisiveness of Calvin Coolidge's "I do not choose to run." Mr. Truman was as final as William Tecumseh Sherman. "I shall not be a candidate for re-election," said the President. "I shall not accept a renomination." At the same time Mr. Truman showed again his almost mischievous delight in the drama of politics by waiting until he had more than 5,000 of the Democratic party faithful paying $100 apiece to be present when he spoke, millions of less affluent citizens listening in on the radio or watching on television, and then holding back his sensation to the last 30 seconds of his half-hour-long address. It was consummate showmanship; the diners must have felt that for once they got their $100 worth. By this action of the President, the presidential campaign may almost be said to be starting all over again. Our readers will have seen what the effect is in the Nebraska and Wisconsin primaries before this issue of the Century reaches them. But the handicap on the Democrats is plain; they have but 17 weeks in which to build up a candidate, and no aspirant now in sight seems capable of winning a majority following. Their convention may prove as much of a madhouse as that in 1924. Yet even though this decision by the President has made the American political outlook more chaotic than ever, we are glad that he took it. It was time for him to step aside. It was patriotic for him thus to observe the spirit of the 22nd Amendment. And a "wide-open" race, such as Mr. Truman's withdrawal insures, may bring the sort of debate and decision on issues rather than personalities which is the nation's greatest need.

Churchmen Begin to Speak Up

COUNCILS OF CHURCHES in five states have begun to poll the Protestant clergy on their views concerning the location of headquarters for the National Council of Churches. An editorial in the March 19 issue of this paper, "Speak Up, Mr. Churchman!," sought to point out the importance of obtaining this information from the grass roots of American Protestantism before a final decision is reached by the National Council. We admit that we believed any such expression from the rank and file would call for a headquarters location in the general region favored by the Cleveland organizing assembly in 1950. But it is somewhat startling to find the four polls so far launched showing such a wide margin for a midwestern choice. In Ohio, where the vote being taken by the state council is well along toward completion, the count on March 26 stood: For a midwestern headquarters, 1,962; for a New York headquarters, 43. In Iowa the interchurch council reports incomplete returns running: For a midwestern headquarters, 852; New York, 30;

no opinion, 20. In Wisconsin, incomplete returns supplied by the state council show: For a midwestern headquarters, 490; New York, 20; no opinion, 10. The Northern California-Nevada council's incomplete figures read: For a midwestern headquarters, 282; New York, 27; no opinion, 10. The most complete figures—those from Ohio—when broken down denominationally make interesting reading:

	Midwest	New York
Methodist	621	4
Evangelical United Brethren	230	2
Presbyterian	224	7
Evangelical & Reformed	168	1
Baptist	128	1
Congregational Christian	119	7
Disciples of Christ	97	0
Church of the Brethren	83	1
United Presbyterian	70	0
Lutheran	47	3
Episcopal	43	13
United Lutheran	26	3
Community	11	1

We trust that every other state council of churches will take a similar poll. And we trust that there will be thousands of such polls in city and county councils and in congregations. Lay opinion should also be obtained. Send the results to the chairman of the National Council's advisory committee on location, Dr. Edwin Dahlberg, Delmar Baptist Church, St. Louis, Missouri. Or send them to us and we will see that they reach Dr. Dahlberg. Or, just to make sure there is no slip-up in registering the grass-roots sentiment, do both.

Colombian Mob Stones Presbyterian Church

MOB OUTBREAKS against Evangelical churches in Colombia are becoming more and more frequent. It is impossible to tell whether more blame rests on incitement by Roman Catholic priests or the habit Colombian civil authorities seem to have contracted of looking the other way when the mobs form. Not long ago a mob in Bogotá, the capital, stoned most of the windows out of a beautiful Baptist church which had just been dedicated. Baptist leaders asked the United States government to protest to Colombia, but if any such protest was made it evidently left little impression. On March 20 a mob of youngsters in Ibague, where the Presbyterian Theological Seminary is located, stoned the graceful and almost new Presbyterian church there. All the windows, except those covered with iron netting, were broken and the pastor's study wrecked. The youthful mob had been whipped up by loudspeakers, taken to the cathedral for celebration of the mass and then led in its attack by three priests. The outbreak came while the city was being stirred by ten missionary priests who were accompanying a visit of the statue of the Virgin of Carmen de Apicalá. After the attack on this Presbyterian church, which is owned by the Christian Properties Corporation, incorporated in the state of Delaware, the government radio station broadcast a demand, allegedly written by Bogotá professional men, that Colombia halt all further Evangelical propaganda. Protestants, it said, are "disturbing public order" and their activities are "disgracing Colombia among the community of nations." We venture to think that a large part of the community of nations will not feel that the "disgrace" attaches to Colombia's Evangelicals. Washington may again be asked to protest, but if it does we do not expect the action to accomplish much. But Roman Catholic authorities in this country and Europe should wake up to what such outrages are doing to the reputation of their church in the eyes of the enlightened portion of mankind.

French Revert to Strong-Arm Rule in Tunisia

HOW in the world does France think it can work out of the difficulties of its staggering colonial imperialism by the sort of strong-arm methods it has resorted to in Tunisia? Look at the picture which French colonialism presents today. In Indo-China the French forces have their backs to the wall; only American help, they declare, can save them from being forced to evacuate. The French colony in India is doomed. In Morocco the pressure of an aroused nationalism is piling up fast; French hopes there rest on the Foreign Legion (largely made up of Germans) and on U.S. concern for the safety of the American airbases. At home, the National Assembly plunges from one crisis to the next, plagued by the mounting threat of government bankruptcy. Yet the French have chosen this juncture to adopt in Tunisia the one policy most certain to precipitate a major crisis there. On March 26, without a word of warning, martial law was clamped down on the entire protectorate, while the prime minister of the Bey of Tunis and three other cabinet ministers were jailed. The French resident-general called this a preliminary to the resumption of negotiations with the Tunisians. Actually, it meant an end of negotiations. It was a sample of old-fashioned, hard-boiled colonial imperialism, indulged in by a nation which is totally incapable, without outside help, of getting away with it. Tunisian demands for an all-Tunisian parliament and cabinet, together with local self-rule, have been modest. Only recently has agitation begun to produce serious outbreaks. Now France has resorted to the mailed fist. It is trying to turn back the clock in North Africa to the days of its army viceroys. And it is bound, in the long run, to fail. Neighboring Libya's recent gain of independence, along with the new surging of nationalistic pride throughout the Arab world, makes this certain. Tunisia thus becomes another spot in which the United States, unless it quickly reviews its relations with France, will soon find itself involved in shoring up a discredited and historically fated regime.

What Can Be Done to Meet The 'Big Lie'?

FOR WEEKS past Communist propaganda has been asserting that American planes have scattered germs to spread plague, cholera, typhus and other contagious diseases in North Korea. Jakob Malik, the Soviet delegate, formally charged this before the disarmament commission of the United Nations. The United States government and Secretary General Trygve Lie of the U.N. have denied the accusation, and the American public has regarded it as so fantastically false that it has hardly bothered to give it a

second thought. However, this seems to be another case in which the technique of the "big lie" which Hitler used so disastrously is being employed again. If something is not done to meet it, the effect could be calamitous. During the last few days, in addition to incessant radio broadcasts which have spread these horrible reports to every part of China, mass meetings have been held in almost every Russian city, town and village to protest against this alleged resort to bacteriological warfare by the United States. Three Roman Catholic bishops in Hungary have denounced this country to the United Nations, and Bishop Albert Bereczky, head of the Hungarian Reformed Church, has sent cables of condemnation to the U.N. and to the National Council of Churches in this country. A denunciation by Frederic Joliot-Curie, French Communist and Nobel prize winner, giving purported details of the dates on which U.S. planes scattered the germs and the nature of their operations, is being mailed from Paris to all quarters of the earth. The International Red Cross has offered to investigate the truth of the charges, but so far the Chinese and North Korean governments have turned down this proposal. What can be done? In its reply to Bishop Bereczky the National Council of Churches said, "Essential first step is establishment of facts." This is certainly true. Pressure should be increased to induce the Soviet Union and its satellites to agree to a Red Cross investigation. Here's a chance for the radio Voice of America and the Free Europe broadcasting station to prove their effectiveness. And the World Council should lead all national councils of churches in getting word to the peoples in Communist territory that such an impartial investigation is being blocked by Communist opposition. Catching up with the "big lie" will not be easy, but it can be done.

Have Allies Met Russia's Bid for Germany?

NOT UNTIL its reply was delivered to Moscow did the United States government publish the note it had received fifteen days earlier from the Soviet Union. In that note the Russians proposed a four-power conference to draw up a peace treaty with a reunited Germany. (See "Russia Makes a Move" in last week's Century.) Why were the terms of this proposal kept secret and only a paraphrase allowed to reach the American public? Was it because the state department did not want the sweeping nature of the Russian concessions known until it could balance them with its answer? In any event the answer, when it came on March 25, can hardly be accounted a diplomatic triumph. The Russian note was designed to make Germans believe that the Soviet Union is ready to grant them about everything they desire in the way of restored independence and sovereignty. The American reply—identical with that of Britain and France—is likely to be taken by most Germans as more of a rebuff to their aspirations than to the Russian proposals. It held that no four-power meeting and no peace conference can precede the formation of a unified German government, and that such a government cannot be set up until free elections have been held throughout Germany under U.N. supervision. It rejected the idea of allowing Germany to have its own armed forces as a danger to "a new era" of European "cooperation," but insisted on going ahead with arming West Germans for service in the Eisenhower army as "participation . . . in a purely defensive European community." It tossed the Oder-Neisse question into the discussion in an effort to make trouble for the Russians either with the Poles or with the Germans. And it insisted that West Germany should go ahead with integration into the western alliance. It would not seem difficult for the Russians to retain the diplomatic offensive, after receiving such an answer, by agreeing to some form of elections. For it is generally admitted that any free elections in Germany would end the Adenauer government—the only one favoring a German contingent in the European army—and bring in a Social Democratic cabinet which wants the kind of government the original Russian note almost exactly described. It may be doubted, therefore, whether the U.S. reply even comes close to meeting the Russian bid for German support.

American Culture, A. D. 1952

IF our favorite theological review, the *New Yorker,* will not get after us for infringement of copyright, we would like to reproduce in its entirety a paragraph from the March 22 issue. Here it is: "A television writer has written us that he wanted one of his characters to say, 'Man does not live by bread alone,' and another to reply, 'Oh, yes. Genesis,' or whatever the correct biblical attribution is. Not knowing what it is, or whether he had the quote exactly right, he referred the matter to the research department of C.B.S. Television, the network broadcasting his show. Back came the reply, via telephone: ' "Man does not live by bread alone—not even pre-tested bread," from *The American Character,* by Denis William Brogan.' " In that single paragraph, transfixed in the original question of the writer and the labors of the "researcher" at the television offices, is more about what has happened to the relation between the Bible and American culture than can be found in many a solemn commission report or alarmist sermon. It's all there—the whole story.

Syria Places Restrictions On Mission Schools

SYRIA is the latest nation in the Middle East to place heavy restrictions on the operation of mission schools. The process, which began when Turkey "laicized" both government and education, is steadily spreading through Muslim countries. The decree issued in Damascus late last month prohibits the opening of any new mission schools or the employment of foreign instructors and use of foreign funds. Religious instruction is left to the discretion of each school, but the ministry of education reserves the right to close any school found to be engaged in what it calls "proselytizing." . . . On page 438 our Scottish correspondent tells of the storm stirred in the Church of Scotland by the announcement that its moderator was about to visit South Africa to take part in the tercentenary celebrations there. (See last week's Century, page 388.) Here's the sequel to our news report. On March 19 Moderator Anderson canceled his visit. . . . Last year the Church of

Greece celebrated the 1900th anniversary of the arrival of St. Paul in that country. This year Syrian, Protestant and Roman Catholic churches in India will mark the 1900th anniversary of the reputed arrival of St. Thomas in that country. There will be a pilgrimage to various places which tradition links with the evangelistic labors of the apostle who is said to have turned east when his fellow apostles faced west. . . . Fourteen public schools in Wisconsin, taught by nuns, have had tax funds cut off. The state superintendent of schools, George E. Watson, charges that teachers were selected by a religious test, sectarian instruction given, and that the schools were not up to standard. . . . 150,000 Korean New Testaments have been sent to Pusan by the American Bible Society. They are to be distributed by chaplains to U.N. prisoners of war who may ask for them. . . . The Supreme Court of the United States has upheld New Jersey's law providing for the reading of five verses from the Old Testament daily in public schools and permitting recitation of the Lord's Prayer. Justices Douglas, Reed and Burton dissented.

Hope or Despair?

ELSEWHERE in this issue The Christian Century presents a document which was written by an international group of theologians in Switzerland last summer. These 23 were convened by the World Council of Churches. They were requested to comment on the theme chosen for the 1954 Assembly of the World Council. Out of their study the World Council's central committee hopes to develop by 1954 a statement on the theme which will serve as a starting point for the Evanston Assembly discussions. The theme, as it was tentatively formulated at the Toronto meeting of the central committee in 1950, is: "Jesus Christ our Lord, the only hope of both the church and the world."

I

The theologians say of the statement which appears on page 426 of this issue: "This initial statement is not the first draft of the document to be submitted to the Assembly, but is rather the opening of a conversation in which we hope that individuals and groups in all the member churches will take part." That is theological double-talk which means that this is the first draft, that the committee recognizes its limitations but has done the best it can until it gets help from outside its membership. We urge that this help be given.

The committee makes it clear that "this statement is of a very tentative character," that it is incomplete and needs strengthening and revision at many points. It observes that "the language of the report is such as to make it suitable for discussion among thinking Christians, but it is not necessarily the kind of language in which the Assembly document should be couched." It absolves the central committee of the World Council or any other body from responsibility for its preliminary draft, except that the World Council's general secretary has sent it out to the member churches for comment.

"The central committee also accepted the suggestion of the commission that the title of the Assembly should refer to the cross, though it was not able to make a final decision as to the exact wording. The two titles suggested are: The crucified Lord, the hope of the world, and, The crucified and risen Lord, the hope of the world." It welcomes published or private comments, and asks that they be sent to W. A. Visser 't Hooft, secretary of the commission, at 17 Route de Malagnou, Geneva, Switzerland. They will be considered when the commission meets again next July, or earlier if possible.

Meanwhile, we trust that the nature and importance of the issues shaping up for the Evanston meeting will be made clear to the general church public by the appearance of the theological commission's first document in this issue. As our readers are moved to comment on this document—and we are confident that numbers of them will be so moved—we will try to find space to print what strikes us as the most significant, and to see that all such comments are passed along to the World Council. As this discussion develops we will present at intervals the views of Christian leaders from many communions and countries.

The most important difference between the members of the commission, according to a footnote to its report, concerned "the relative emphasis to be laid upon the witness of the coming Christ and upon the witness to the present Christ. More specifically this issue can be put in the following way: How far must the meaning of all human achievement be understood in terms of the eschatological future, and how far does it derive its meaning from the present activity of God in history?"

II

The first section of the report indicates that a majority of the commission leans in the direction of an interpretation of life determined by an eschatological conception of the future. It is not only the Christ who continuously judges men and events, but the Lord of the Second Coming who is referred to again and again.

> It is he who is to come at the last in the glory of his Kingdom as judge and savior of the world, to reveal and consummate his victory. . . . It is especially of his lordship over the future that the Assembly is called to speak. There is a special need today to remind the church and the world that the Christ who has come and who is with us is also he who is to come. . . . He told his disciples that when such things come upon them they should take fresh heart and fresh confidence in his coming. . . . It is as we learn to suffer with him that we learn both the power of his resurrection and the hope of his coming. . . . We cannot fully understand the meaning of historical events, but we know that Christ, the Lamb of God, is at the right hand of the Father and that he has authority to open the Book. . . . As the Lord of the future who will come again as judge and savior, he gives us the assurance that our work is not in vain, and at the same time lays upon us the necessity to work while it is day. . . . The final judgment upon all human history will be the judgment of the Crucified. . . . They will be held accountable in the day of judgment for every failure to seek and to do God's will. . . . The future is in his hands. . . . Having this hope we are to be as men who watch for their Lord, with loins girt and lamps lit, active in the Master's service and constant in prayer, knowing that our labor is not in vain in the Lord.

Is this a message of hope or of despair? Insofar as it is concerned with personal immortality, or with judgment which holds man accountable for the deeds done in the

flesh, it is a message of hope. It affirms that there is a moral order in the universe, that at its center stands a God who tempers moral law with divine mercy. But insofar as it bases its conception of the future on apocalyptic annihilation, on direct divine intervention to win through catastrophe what cannot be won through suffering love, it is a doctrine of despair. It was this which caused one of the members of the commission to complain of the "unrelieved pessimism" of the earlier section of the report. It remains a fact, which can never be explained away, that the disciples expected the second coming soon after the crucifixion and resurrection and that their expectations were disappointed.

It is also true that the church has always had, in the long centuries since that time, successive contingents which expected Christ to return in their lifetimes. Generation after generation these expectations have been disappointed. Those who placed their trust in such anticipations were not only discredited, but they were nearly always subject also to other vagaries and peculiarities which constituted a heavy burden on the preaching and living of the gospel. This is not to say that what has not yet happened will never happen. It is to say that men are not God, that when they presume to tear away the veil from mysteries which he has reserved for himself, they depart so far from reality that they make spectacles of themselves and of the gospel, to the advantage only of the enemies of the truth.

III

This is particularly true of American Christianity, in which premillenarianism has flowered with tropical luxuriance. Europeans on the World Council's commission seem not to understand how great is the damage which this obsession has done here or can still do to ecumenical relations. As a matter of fact, the European majority on this commission consistently betray an attitude toward American church history which is marked by a mixture of overconfidence and indifference. This attitude must be resisted. Americans have no right to ask that the preliminary statement to be submitted to the Evanston Assembly be written for America alone, but they have both a right and a duty to insist that the impact of the gospel on American life and the development of the churches in this country shall be taken into account with a great deal more insight than has been displayed to date. Otherwise the Evanston Assembly will initiate a repetition of a cycle of obscurantism and excess.

The harm which the European and particularly the Barthian attitude can do is well illustrated by the rhetoric which the theologians' commission has already used in pressing this issue. It would be better if the commission were to leave the entire matter with its own words: "It is not given to us to know the manner or the time of his victory. We do not know the limits of history, nor what possibilities God still has for human knowledge and achievement. We must beware of pretending that we do. This is God's world. He rules over its history. He works out his purposes in the affairs of men even when he is not known. In Christ he calls us to acknowledge his purposes and to serve him in fulfilling them."

As a matter of fact, the first part of this document seems to have been addressed primarily to the state of mind of European Christianity. It is in Europe that a combination of historical factors stemming from the conflicts between the nationalisms of a fantastically divided subcontinent has produced the mood of unyielding despair which Barth attempts to answer by his flight into the transcendental and the apocalyptic. It is here that history has brought about an impasse which theologians seek to resolve by a leap into a future beyond history. Now as the Evanston conference approaches there is danger that their answer to this historical situation will be universalized in a document which presumes to interpret the mind of God for mankind.

This must not be permitted to take place. Just as American Christianity has no right to demand that the document which will be submitted to the Evanston Assembly shall speak only to our condition, so European Christianity must refrain from insisting that its needs shall dictate the mood or the subject matter of the coming World Assembly. But this will not be an easy thing to bring about. It may not be possible to achieve without effectively challenging the European domination of the World Council itself.

When we lift our eyes from Europe, we discover that its mood of despair is not the major spirit of church life in Asia, Africa or other parts of the world. It was shrewdly observed at the recent Buck Hill Falls meeting of the American Conference of Member Churches of the World Council that their mood is one of theological but not of psychological despair. We take this to mean that this attitude is one which has established its faith in secular anticipations and has cast aside as irrelevant or illusory the pretension of the Christian gospel that its hope is basic and indispensable. Here we come to grips with an issue which the Evanston Assembly will be well advised to consider carefully and in a spirit of ceaseless prayer. We do not believe for a moment that the Christian hope is irrelevant or illusory. But if it is presented solely in eschatological terms, if it ignores or refuses to take seriously the claims of secular utopianism, it will be cast aside and the disasters which false faith makes inevitable will surely fall. The responsibility of the Christian community for refusing to cut through its conflicts and differences which obscure the Christian hope will then become a major element in a major catastrophe.

We do not regret that the World Council has undertaken to speak on the Christian hope to this generation. We are not sorry that it is now well started along the way toward a new presentation of the crucified and risen Christ as the one foundation on which the church and the world can build in this tumultuous generation. But it is now clear that the World Council and 20th century Christianity will suffer disastrously unless the attempt succeeds in communicating the basis of our hope. We need a greater strength and a more authentic insight than we have yet achieved, or can hope to achieve without divine aid.

The Kind That Make Them

IN thinking of our enemies
We feel it hard to love them.
But those who hate their enemies
Have too many of them.

O. Byron Copper.

What Is the Christian Hope?

Preliminary Report of the Advisory Commission on the Theme of the Second Assembly of the World Council of Churches

THE DEVELOPMENT OF THE THEME OF THE ASSEMBLY

A. In relation to the faith which the church proclaims:

I. God was in Christ, reconciling the world to himself. It is Christ who, while we were yet sinners, died for us, and bore the sin of the world. It is he who rose again from the dead as conqueror over every power, who is the ever living, ever present Head of the church, in whom and through whom we have communion with God and with one another. It is he who is to come at the last in the glory of his Kingdom as judge and savior of the world, to reveal and consummate his victory. He is the same, yesterday, today and forever—the Lord.

II. It is especially of his lordship over the future that the Assembly is called to speak. There is a special need today to remind the church and the world that the Christ who has come and who is with us, is also he who is to come. Multitudes are without living hope for the future, and even among Christians there is profound perplexity as to the nature of the Christian hope.

III. As Christ approached his passion, he spoke much to his disciples of the necessity of his coming suffering, and of the assurance of his victory. He summoned his disciples to take up their cross and follow him. With the same note of necessity, he spoke also of the tribulation of the world, of war and tumult, and even of the dissolution of the creation itself, which must come before final victory. He told his disciples that when such things came upon them they should take fresh heart and fresh confidence in his coming.

IV. This part of our Lord's teaching has often been forgotten or misunderstood. Sometimes Christians have been misled into vain speculations and predictions about the time and manner of his coming. More often they have ignored these warnings and promises and have become content to be at home in this world. But in our own day, as in other days, those who have been called to suffer persecution for Christ's sake have often found that these promises glow with a new light. And in truth this light illuminates the true situation of all Christians in the world. We are called upon to take up the cross and follow Christ. Our baptism is a baptism into his death. A church which is truly obedient to the Lord in all things will find that it must bear tribulation and reproach, though these will take many different forms. The church should understand the sufferings of some of its members not only as a summons to sympathy and help, but also as a reminder of the true position in which every Christian stands. A church which enjoys prosperity should remember the words of the Lord concerning those of whom all men speak well, and should ask itself earnestly the question: "Are we obedient?" It is as we learn to suffer with him that we learn both the power of his resurrection and the hope of his coming.

V. (a) It is not given to us to know the manner or the time of his victory. We do not know the limits of history, nor what possibilities God still has for human knowledge and achievement. We must beware of pretending that we do. This is God's world. He rules over its history. He works out his purposes in the affairs of men even when he is not known. In Christ he calls us to acknowledge his purposes and to serve him in fulfilling them. We cannot fully understand the meaning of historical events, but we know that Christ, the Lamb of God, is at the right hand of the Father and that he has authority to open the Book. He alone can disclose to us the meaning of history.

(b) But this meaning cannot be finally disclosed within the limits of history itself. That there are limits we know, and must acknowledge. Every human life is bound by death. Our greatest historical achievements are always precarious, their results are ambiguous, and they must finally decay. All life is under the shadow of death.

(c) This fact of mortality is not merely a fact of the natural order, the sign of our finitude. It points also to God's judgment upon the sin which corrupts all human achievement. Death is the place at which all the pride of man's achievement is finally brought low.

(d) The source of our hope is that Christ the Son of God has himself gone down for us into that place and taken upon himself that judgment. He has humbled himself even to the death of the cross, and therefore God has exalted him in triumph from the grave. By his death and resurrection he has opened for us a door of hope. We have been begotten again by it to a living hope. He is the first-fruits by whom we are assured of the harvest to come. Through him we are assured that this corruptible will put on incorruption, and that death will be swallowed up in victory.

VI. (a) The source and goal of all our acting and hoping is the one Lord Jesus Christ, the same yesterday, today and forever.

(b) As the Lord who, for us men and our salvation, came down to live and die for us, he has liberated us that in the power of his spirit and in grateful obedience we may serve him in his brethren.

(c) As the living Lord who is ever with us and to whom all power is given in heaven and upon earth, he sends us forth in the power of the Spirit to be his ambassadors and ministers of reconciliation, and to claim from all men the obedience which is due to him.

(d) As the Lord of the future who will come again as judge and savior, he gives us the assurance that our work is not in vain, and at the same time lays upon us the necessity to work while it is day.

(e) Because Christ is Lord we can hope, pray and work that his will may be done in all the world—in the life of nations, in industry, in learning, and in every sphere of human life. Looking to him as our judge, we are in duty bound to seek and do his will in every circumstance and every walk of life. Knowing that he is Lord of the

future, we can, with good hope, do our best even in the darkest situation. For he who will come as judge and savior is with us now and always. Looking to him we can commit to him, in every moment, our daily acts of obedience, and confidently leave them in his hands.

(f) Such acts may or may not affect the life of our day and generation in the way in which we expect. Their final significance they receive at the hands of the Son of Man to whom has been committed the work of judgment and redemption. It is not given to us to confer upon history its meaning, but we are upheld by the faith that our every effort has its place in the eternal purpose of God in Jesus Christ.

VII. (a) There are those who rest their final hope upon some human plan for the world, and who are led thereby —sometimes against their own conscious purpose—to treat human beings as mere things. To them we must say that the final judgment upon all human history will be the judgment of the Crucified, who will demand an account of what treatment has been given to the least of his brethren, and who will bring to nothing the pride of presumptuous men. There are others who, misunderstanding the Christian hope, neglect their duty in this world. To them we must say that they will be held accountable in the day of judgment for every failure to seek and to do God's will in this world. But beyond these there are those who have no hope of any future. To them we have the joy of bringing the good news that Jesus Christ is Lord of all, that the future is in his hands, and that he is able to keep all that we commit to him against the day of his coming.

(b) Having this hope we are to be as men who watch for their Lord, with loins girt and lamps lit, active in the Master's service and constant in prayer, knowing that our labor is not vain in the Lord.

B. In relation to the world situation today:

I. The Christian analysis of the situation.

1. The Christian hope is particularly relevant to the present world situation. This situation accentuates the perennial human predicament in which man's sin produces a constant alternation of false hopes and hopelessness. There are of course also sober people who have no Christian faith or hope but who perform immediate responsibilities without despair or ultimate hope because they do not inquire too deeply into the end of life. But the very crisis of our age increasingly threatens this secular soberness.

2. The world of our time is involved in vast upheavals. Great masses of people are for the first time demanding as a right freedom, dignity and bread. Tragically, these legitimate demands are often mixed with the false hopes of political messianisms. Even the securities of the more satisfied peoples stand under the terrible insecurity of a divided world community, threatened with war and possible atomic destruction.

3. In the technically advanced nations there is a widespread sense of meaninglessness, partly occasioned by the supplanting of much genuine community by mere togetherness, technically achieved; and partly occasioned by one-dimensional world views in which no ultimate questions are asked, nothing of God is known, and therefore neither the true dignity of man nor his final predicament is acknowledged. In highly sophisticated cultures, particularly in parts of western Europe, the sense of meaninglessness sometimes rises to a despair which assumes that all of history's possibilities have been exhausted and all of life's meanings have been explored and refuted. Almost everywhere there is the sodden complacency of those who live in their own security and are not concerned with their neighbor; and the false hope of those who imagine that their own power offers the world hope of redemption. In some parts of the world, technically and politically undeveloped, the legitimate desire for freedom and well-being has either not been fulfilled and therefore threatens to express itself in desperate ways, or having been partly fulfilled, has come upon unanticipated frustration and confusion because the difficulties underlying all human achievements have not been acknowledged. In large parts of the world, the false hopes of political messianisms have already brought forth intolerable tyranny. In the bondage of this tyranny men can assert their human dignity and witness to their faith only at the price or the risk of their life.

II. The Church's witness to the world situation.

4. It is the task of the church to show how the lordship of Christ as the hope for the world is meaningfully related to every aspect of the world situation and the human predicament.

5. The Crucified and Risen Lord must be exalted as Judge and Redeemer of both rich and poor, of the secure and the insecure, in order that the complacent may be aroused and the fanatic may be sobered. Every effort to support man's rightful hopes, every act of neighborly forbearance and self-giving, every experience of reconciliation and every achievement of genuine community in the Christian's encounter with his fellow men, is an act of obedience to God's will in Christ and a token of the cross and the final triumph of Christ. To the hungry and the poor, to those in bondage and social disorder, the church must be the servant of that Lord who healed all manner of diseases and proclaimed liberty to the captives. As Christians we must support every effort of peoples and individuals to still their hunger, to gain the respect of their fellow men, and to achieve the full stature of their manhood. We must struggle everywhere to achieve a free and responsible society, in which the members acknowledge individual and common responsibility for each other, in which each community recognizes its responsibility to other communities, and in which individuals and communities acknowledge their responsibility to God. At the same time we must resist the tendency to raise political programs into gospels of final redemption.

6. From the standpoint of the gospel we must make clear that all human achievements are fragmentary, all responsibilities are subject to frustration, and all hopes based upon human power and wisdom alone are self-defeating.

7. The final triumph of Christ gathers in every true act and word of witness to him, but it is also God's victory over all sin and death, to which both the righteous and the unrighteous are subject.

C. In relation to the church situation today:

1. Our churches are sick. The sickness is shown in their being at home in the world and conformed to the world's standards. At the same time the churches are sick in that they are isolated from the world and are failing to speak to it.

2. Christ, who died for our sins, is the hope of the church in its involvement in sin. He is the hope of our churches whatever their condition, the hope of the worldly church, of the divided church, as well as of the persecuted church. Christ is present and active in his church in *judgment* and in *mercy*. The church has been given this hope by Christ's death and resurrection and lives its present life in the hope of his coming to reveal the redemption that he has wrought.

I. Christ delivers the church from worldliness and isolation.

3. Our churches are deeply involved in the cultural, ideological, economic, social, political, racial and moral judgments of the world. In many subtle ways the churches capitulate to the temptation of worldliness, as for example in relying on the protection of the state, on the support of the wealthy or on a particular form of civilization. Along with the gospel, the churches have carried to other lands forms of church life which bear the marks of their involvement in the culture, the economic and the social system of the West, and these constitute heavy burdens on the "younger churches."

4. The worldliness of much church life and organization is seen in severe form when we consider the laity. If the pattern of the church's life is secularized, the layman passes from the life of the factory and office into that of the church without the challenging sense that the word of God to the church is "be not conformed, but be ye transformed." In most parts of the world the layman lives his life in a culture deeply impregnated with scientific and technological forms of thought, which have gained such dominance and prestige that vast numbers of people, including many Christians, ask whether science has cut at the root of religious hope and faith. Many Christians—including even theologians—work with a double conception of truth, scientific and Christian; the layman is deeply involved in secular culture and has little equipment for detecting such double thinking and its corrupting influence on faith.

5. Some of the "younger churches" find themselves in a cultural vacuum caused by the destruction of their former primitive culture. Other churches in countries with an ancient culture find themselves cut off from their fellow countrymen by the cultural separateness of the church, and they are laid open to the danger of a syncretistic accommodation of the gospel to surrounding forms of thought.

6. Christ is also the hope of churches isolated by self-absorption, so that the very means of grace have become a prison. Even concern with the perfecting of worship, church order and discipline, and concentration on theology and church tradition, legitimate as these all are in themselves, can be an imprisonment of the church so that it becomes isolated from the world's need. To many also in the churches the great cosmic hope of Christ's coming has been replaced by a purely individual hope of survival after death.

7. The hope of the renewal of the church lies only in Christ, who will not forsake it. Many churches have become preoccupied with the survival of their existing forms. The churches live in visible forms, and must pray that their outward forms be put under the lordship of Christ. The liturgical movement is an attempt to do this in regard to worship. But without radical changes of structure and organization, our existing churches will never become missionary churches, which they must be if the gospel is to be heard in the world. A church under obedience to its Lord will not merely add evangelism to its other activities (in which case its evangelism will be a failure), but will become again an outgoing church in all its life, and a true fellowship drawing others into itself.

8. There is a way of renewal for the churches also in hearing the Lord's command to heal and succor. Acts of mercy are the signs that the church is sincere in its preaching to the world. Such service has to be performed today in conjunction with the modern secular service of the state, yet in such a way as to witness to the fact that man is not only an object of humanitarian care but a person for whom Christ died.

9. The churches urgently need renewal in their relation to secular and non-Christian cultures. In the realm of thought, remembering that God has given man dominion over all creatures, the churches have to discover precisely how truths which scientific work establishes may be accepted, and the power of science to improve the conditions of man's life used, while rejecting utterly the implication that such knowledge and power are the whole truth about man's existence and destiny. Equally for the "younger churches" the working out of a relationship between a small Christian church and a surrounding culture is necessary for the effective witness of the church and especially of the layman in the everyday traffic of life. Few of our churches have yet taken seriously the vocation of the laity in the world or begun to train them for their work in relation to the culture in which the church is set.

10. The worldliness of the church and its isolation from the world are two manifestations of the same sickness. For why should the world listen to a church so much like itself, which yet claims as the body of Christ to be the hope of the world? In its worldliness the church forgets that Christ was crucified by the world. In its preoccupation with its own concern the church forgets that Christ was crucified for the world.

II. Christ overcomes our disunity.

11. Christ is the hope of our disunited churches. At Amsterdam the sin and the distress of our disunity were openly acknowledged. The *sin* resides in the fact that when we justify our divisions we rend the Body of Christ. The *distress* consists in our knowledge that we cannot but tell each other the truth as we see it in God's word. Along with the gospel we have taken our disunity to lands where it impedes the free course of God's word in the hearts of men, and plants contention at the heart of churches which have no theology of their own and lack indigenous church forms. We cannot honestly say that concern, still less penitence, for the sin and shame of our divisions has

run through the churches as the result of our coming together to form a World Council of Churches. The churches must be insistently reminded that the unity that we have at present is not an adequate expression of unity in Christ, but only a starting point for further resolute dealing with our division.

12. The ground and hope of unity remains where it always was, in Christ himself. The Lord, who has been crucified for all alike, asks the churches to die to their disunity. In thus dying it may be possible for our churches to say with power that the only certain knowledge is Christ's knowledge of all of us. Although they must speak and act upon the truth as they see it, they cannot give to their different apprehensions of the truth an absoluteness such as belongs to Christ's apprehension of them.

13. The agreements and disagreements in our ecumenical gatherings run across as well as along the lines of our ecclesiastical divisions. Without suggesting that all denominational differences are unreal, this raises the question whether we can any longer use as a justification of our church divisions the argument that they are the containing walls of certain aspects of the truth which otherwise would be lost. When the World Council speaks of churches it is of our existing empirical, worldly, divided churches that it speaks, and it is for these same churches and not for some invisible church that Christ, crucified and risen, is the hope.

III. Christ is the hope of powerless and persecuted churches.

14. To a church which suffers and may even be destroyed in the eyes of the world, the only hope is the Christ who is to come in judgment and in mercy, in whose presence it already stands. Its submission is not to its persecutors, but to the Lord who alone can give the assurance that it is not only for its sins and worldly entanglements but for witness to its Lord that the church suffers. But the persecuted church is not wholly powerless. Though the prayer "deliver us from evil" may not avail to change its situation, yet the church works a mighty witness in praying for the persecutors and casting out hatred. The persecuted church is not really isolated from the world. The witness in suffering can be seen by the world and it may be more effective in transforming it than the church of which the world speaks well. Also in prayers for the world the persecuted church fulfills its responsibility to the world.

The persecuted church knows from its own experience what is true for all churches, that there is no hope except in the crucified, risen and coming Lord.

Public Schools Are Good Schools

By Dugald S. Arbuckle

CRITICISM is a basic part of democracy, and the public school system of the United States will not be harmed by having citizens cast a critical eye at the product that it turns out. It can be harmed, however, by a steady stream of destructive and bitter criticism based on rumors, half-truths and out-and-out lies—the tactics used so effectively by Göbbels a decade ago. This is what greets American parents today in too many publications, and there is some danger that many of these vicious charges will be accepted as true.

It is easy to understand why some people and some groups are against public education. A thinking and critical citizenry is a menace to any form of totalitarian regime, and the hostility of those who are for such a regime is understandable. Education in the hands of such people is merely the effective use of propaganda to perpetuate their own rule. The only truth is that which they manufacture. The attitude of such people toward modern education is reasonable enough. They fear it and they want to destroy it.

Unfortunately, however, these individuals are aided by thousands of perfectly good and honest citizens. These honest but somewhat gullible people would sometimes appear to be equally eager to destroy the modern public school system and revert to the log-cabin school of Lincoln's day. The attack on public education is now reaching a climax, and many of the completely fallacious statements that are published have the snowball effect of any rumor. Any semblance of truth is soon completely lost and what may have started out as a basically reasonable criticism becomes distorted out of all proportion.

Charges Against Today's Schools

Typical of the fallacies that are repeatedly tossed about are such items as the following: Modern education is the brainchild of individuals who have no understanding of reality, but are usually either crackpots or Communists or both; modern education has no concern with religion, and the majority of teachers and educators are anti-God; modern education is highly socialistic or communistic, and is attempting to take over so that the parents will no longer have anything to say about the education of their children; modern education wastes the time of the child, and turns out undisciplined brats; modern education does not teach the three R's as effectively as did the little red schoolhouse; modern education does not develop people of outstanding character as did the little red schoolhouse; modern education is under the evil domination of schools of education.

Such comments are heard again and again, often from responsible sources. Two such sources that will be referred to in this article are an editorial by Frank Chodorov in the *Saturday Evening Post* and a report in the daily column of Dorothy Roe, Associated Press women's editor.

What about the charge that our public schools are not doing the job they used to do so well in the good old days? In the first place, the primary purpose of public education has changed. Too frequently forgotten is the fact that less

than a century ago there were less than 100,000 students in high school, and practically all of them were in high school preparing for entrance to college. Today there are over 6 million young people attending high school, and less than a quarter of them are going on to college. The purpose of public education today is to train all children for living and for making a living, rather than to prepare a few for professional careers.

It is difficult to see how anyone can actually believe that the old reading, writing, 'rithmetic routine is something to be desired in modern education. Even if these three subjects were taught effectively years ago, is it enough in this world today to have the function of our schools narrowed down to equipping our children with the mechanics of reading, writing and arithmetic? How far back do we want to go? Actually there is little evidence that the school of yesterday did a better job than the modern school in teaching basic skills. We cannot go by our own memory. If we think that our nine-year-old is poor at reading, what evidence do we have as to our own reading effectiveness when we were nine years old? There is much evidence, on the other hand, to indicate that in these respects the schools of yesterday were less effective than the modern school.

Adjustments Long Overdue

Standards in the modern school are being adjusted, but they are not being abandoned. The modern teacher believes in individual differences. The standards of an old school may have kept a mentally retarded child in grade 1 for two years and in grade 2 for three years. Modern education does not believe that a child should be penalized because he is mentally inferior, and if the child can be helped by moving him ahead with his fellows this will be done, even if this is a violation of traditional standards. When the modern teacher sees that a child has unusual interests and capacities in the field of music, she will capitalize on these interests and capacities, and will not insist that he take a course that will be beneficial for farmers but not for musicians. If the student's interests and capacities lie in the direction of farming, and if he loathes Latin, the modern school will not insist that he take Latin because "it is required," but will help him to make use of his interests and capacities. This is an adjustment of standards, and it is an adjustment that has long been overdue.

Another common procedure is to paint the school as a place where the child is allowed to run wild, where there are no requirements of any kind, where discipline is completely lacking. This is a complete fabrication, unless by discipline one means the iron-handed rule of force. The learning that goes on in such a school is akin to the learning that goes on in a reformatory, and the discipline is the discipline of the jail. Surely no parent wants this!

Let us note some of the specific comments made by Miss Roe. She refers to the little red schoolhouse "of fond memory." Is she referring to the miserable one-room shack heated by a pot-bellied stove, with nothing in the way of sanitary facilities, where six students sat at one long desk, two students with their feet on the floor, two with their feet swinging in the air, and two others with their legs curled under the chairs? Is she talking about the building where there was never enough in the way of blackboard space or chalk or books, where children drank out of a common cup at a bucket? Does she refer to the school that was staffed by a teacher with seven months of normal school training, whose lack of understanding of child behavior was equaled by his lack of knowledge of the subjects that he was supposed to teach, who had never heard of remedial treatment for disturbed children, who taught only the group, and had never heard of individual difference, who considered the rod a sure cure for all the child's ailments? Does she refer to the school where listless and uninterested children memorized meaningless facts, where the curriculum had no relation whatever to actual living, where even reading, writing and arithmetic were taught ineffectively?

"There are still those," Miss Roe says, "who believe that if Johnny doesn't like to read he shouldn't be forced to learn. Or that if Mary hates arithmetic, she needn't learn to add." Those who specialize in the teaching of reading and arithmetic will say that one cannot force a child to read or add, nor indeed can any of us be "forced" to learn anything. The modern teacher believes that she must find out why the student doesn't wish to learn, in order to be able to help him. Of course drill is necessary, and a pupil must exert himself to acquire a skill. But Miss Roe is correct when she says that modern teachers do not believe that they should force Johnny and Mary to learn, and the major reason is a very simple one—they have found that it can't be done. The modern teacher is more concerned with learning that she is with teaching, and she knows that these are not always synonymous terms.

Charges That Won't Stand Up

Miss Roe comments further: "What will happen to these young unfortunates when they go out into the cold cruel world of adults and have to read road signs or count their change from dollars, the progressive education addicts always fail to say." This is just plain drivel. There are far fewer children going out into the world today unable to read and do arithmetic than there were a few decades ago. Moreover, the modern teacher is far more concerned and far better equipped to see that steps are taken so that children do not go out into the world lacking in basic skills.

Mr. Chodorov is another writer whose charges range from the questionable to the fantastic. One of these, voiced in the *Saturday Evening Post* editorial, is that the modern educator believes that "(a) parents have no competence in the field of education and therefore ought not to interfere with the 'experts'; (b) as taxpayers they have no more right to express an opinion on how their children should be educated than a patient has a right to dictate a doctor's prescription." This is an artful mixture of truth and falsehood, and it is worded, as are similar charges, to make the expert appear a sinister individual out to destroy the control of the American home over the child.

Most teachers decry the lack of parental interest in the education of their children rather than complain about parents' being too interested. Educators and teachers spend much time searching for ways and means of stimulating parents to become more active in their child's edu-

cation. The vast majority of educators and teachers feel that parents have every right to express their opinions as to how their children should be educated. Few parents, however, feel competent to criticize a teacher of reading as to the methods she may be using because they know nothing whatever about the intricacies of teaching reading. If a child appears to be having reading difficulties that are uncommon to children of his age, then the parent should investigate the possible causes. The difficulty may sometimes be due to the teaching or the teacher, but it may also be the fault of the parents or the child himself.

Child and Parent

Mr. Chodorov says that progressive education "holds that the individualistic relationship between parent and child terminates when the latter enters a public school. At that moment the child becomes a ward of the community, as far as its education is concerned, and the community operating through the 'experts' must not be interfered with in the exercise of its guardianship." This is another example of a shrewd mixture of falsehood and truth. Naturally when the child enters a school the individualistic relationship between the parent and the child is affected. This is completely natural and desirable, since it is necessary for the child eventually to become independent of his parents. This adjustment is generally gradual, and one of the functions of the school is to see that it is effected in a satisfactory manner.

The people, through their elected representatives, use the services of the educational experts, such as teachers, superintendents, and research personnel from schools of education, to plan and operate and evaluate their school program. If the people are not satisfied with these services, they can dispense with them.

Mr. Chodorov continues, "Even if 'progressivism' were to revert to the idea that the purpose of education is to prepare the child for a happy and fruitful individual life, rather than turn out a cog for the social machine . . ." No modern teacher or educator believes that the purpose of education is to turn out a cog for the social machine; all would agree that a major function of the school is to help the child to prepare for a happy and fruitful individual life. A fruitful individual life will mean that there is much concern for the welfare of others, instead of concern only with the welfare of the self.

Mr. Chodorov is not thinking about modern education when he says, ". . . the molding of the child to the social order is the principal business of modern schooling." Shades of Josef Stalin! Where in the world did Mr. Chodorov get this weird idea? The modern educator is striving to develop an individual who is free and independent, one who is concerned with the welfare of others as well as with his own welfare, one who will be a positive rather than a negative factor in the forward movement of society. Indeed, was it not the traditional school that attempted to mold the child to the social order of the day, and is this not today the pattern of education under any totalitarian regime?

Equally fallacious is Mr. Chodorov's statement that "the acquisition of knowledge, this [modern education] philosophy holds, is of little or no importance." No modern teacher or educator would say this. He would say that the use of knowledge is of great importance rather than that the acquisition of knowledge is of no importance.

Mr. Chodorov makes another statement that is somewhat slanted. " 'Progressive' education," he says, ". . . emphasizes the adjustment of the child to the group, rather than his development as an individual." This would be more accurate if the word "rather" had been changed to "as well." Is the implication here that the school should have no concern with the adjustment of the child to the group? Should education develop superindividualists who will trample on the rights of others? In any social order the individual should have the right to make his demand for lawful change, but if all individuals insist on living their own life without any concern for others we will have a chaotic social order.

The Problem Faced Today

Modern education and modern educators have a vastly more complicated problem than did their predecessors. The little red schoolhouse is gone. It will not return because the world that it served is no more. The modern school teaches the basic skills better than the traditional school of years ago, and in addition it performs a vast array of tasks, many of which it would happily pass on to the parents if they would take them on. The teachers in the public schools of America are second to none in their concern over the evidence of corruption and immorality in the land, but they fight with one hand tied behind them if the parents do not back them up. The modern public school strives to develop an independent citizen whose deep concern for the welfare of others is equaled by his determination never to bow down in blind obedience to authoritarian rule. The modern public school is the school of the people, and the changes that are made can be made only by the will of the people.

Public education is under attack. When we condemn modern education let us be sure of our facts. Let us not repeat vicious lies that may be produced by those who fear an educated people. If we are truly for public education, let us defend it, even while we constantly try to remedy its faults. It will indeed be a tragic day for the United States if its system of free and public education, the essence of its democracy, is destroyed by the very people it has served so well.

So Cries the Heart

DO not withdraw thy flame.
Lord, let the bush burn still.
Let the white fire consume
The branch that would resume
Its cold green silence on the hill
And thus forget thy Name.

Let the sap crack and turn
In elemental heat.
Let flower and thorn together burn
In a gold voice, a blinding sound:
"Man, put thy shoes from off thy feet,
For here is holy ground."

EDITH LOVEJOY PIERCE.

The Challenge of the Futilitarians

By Kenneth J. Foreman

WHENEVER we speak of tomorrow or use such an expression as "building for tomorrow" we are met by the challenge of the Futilitarians. They are the people, perpetually with us, who either don't believe there is going to be a tomorrow or doubt dismally whether there is the least use in thinking about it, much less in planning for it or doing anything about it beforehand.

First there is the challenge of the Perpetuators. These are the people, usually well padded against misfortune, who desire no tomorrow that is not exactly like today. Some of the perpetuators go farther back and wish to restore day-before-yesterday. These people live in comfort and have a good deal of power. They like the world as it is and they see no reason for a change. They call builders, wreckers; all social change they regard with a jaundiced eye and greet with a bitter tongue. The only revolution they can admire is one that took place a safe number of years ago. They are of course in favor of freedom—for the right people. They may even be in favor of change—after it is all well over. Their only interest in tomorrow is to keep it the identical twin of today.

Predestinarians and Predeterminists

Again, there is a challenge from the Predestinarians. These are the people who are convinced that what is to be is bound to be, that man cannot be an effective actor but only a spectator. The predestinarians used to be found among religious folk, but now most of them are found outside the church. In fact, it is hardly fair to call the nonreligious predestinarians by that name. For the Calvinist, even the old-style Calvinist, however strongly he might believe in the irrevocable decrees of an unchangeable God, was still a man who strove mightily with God and for God, a man who set out, as a modern Catholic writer says of John Calvin himself, to revolutionize the world.

Your nonreligious predestinarian might better be called a predeterminist. In place of the decree of a living God whose will is love, the predeterminist knows no decree and no will and of course no God, only the laws and energies of physics and chemistry, blind, unconscious, knowing neither love nor hate, inexorable, inescapable. As a man is, as *man* is, so he must be. Freedom is an illusion, responsibility a meaningless word. Today is the inevitable product of yesterday; today could not have been different because of anyone's planning; likewise tomorrow is the inevitable end-product of today, and all planning for it is tilting at windmills.

Yet another challenge comes from the Pessimists. These are not necessarily predeterminists. Indeed it is possible for a predeterminist to be incurably and fatally optimistic, but that is another story. The pessimist may believe in some degree of freedom, or he may not. The point is, he sees tomorrow only in the gloomiest colors. To him the Atomic Age is just the Age of Doom, period. He talks darkly of "the end of civilization as we know it." Planning for tomorrow, in his eyes, is as silly as planning for a party when your house is starting to burn down.

Pessimists, Secular and Religious

Some pessimists are secular, some are religious. The secular pessimist is inclined to see man as no better than a sick animal. Viewing life somewhat as Hobbes did—a state by nature "solitary, poor, nasty, brutish and short," a state of perpetual warfare mitigated by occasional flashes of enlightened self-interest—he naturally can see no end to such an existence but a bad one. The religious pessimist is a man who believes in sin with all his heart. He speaks of God as Judge oftener than as Redeemer. One might almost say that he conceives of God as the Cosmic Pessimist.

Allied to the pessimists are the Premillenarians. Not all premillenarians are futilitarians, but some of them certainly are. As one of them said in public, "The Christian is not the least interested in a better world." One of these —a rather extreme case to be sure—plastered the telephone poles up and down the highway with placards the essence of which was always about the same: Down with Education! Down with the Council of Churches! Down with the United Nations! Down with Everything and Everybody concerned with plans for tomorrow. Jesus is coming at any moment; only he can bring true education and union and peace. All human planning is an insult to the wisdom of the soon-coming God.

Pneumonia on Cobb's Hill

Back in 1844 one night on Cobb's Hill in Rochester a considerable number of people caught cold and some contracted pneumonia (being dressed in white robes not suited to the New York state climate) sitting out there all night waiting for Christ to come as William Miller promised he would. They did not believe in doing anything about tomorrow except to dress up and wait for the skies to open. At about that same time there were some other people in Rochester who believed in God and in tomorrow too, and they founded in the city a university which is still a force for good in that region and beyond. Which of the twain, think you, really did the will of the Father?

You may add to all these the challenge of various kinds of pagans. These are the people who can envisage some kind of tomorrow clearly enough, and devote themselves to bringing their dream to pass; but it is not the one that Christians ought to want. There are religious totalitarians and bigots; there are secular totalitarians of various stripes; there are social looters, simple anarchists (sometimes outwardly quite respectable) whose idea of tomorrow is a sort of robbers' castle in the air.

Against these futilitarians, one and all, we affirm: Tomorrow belongs to God our Father, whose Kingdom we pray shall come on earth; and we intend to build with him. Even if Antichrist should win we would rather lose with

Christ; but we do not expect to lose with Christ, for to build with him is to build with God. Even if the most pessimistic of the futilitarians are right about the darkness to come, we shall not be downhearted. There may be but little we can do; then in God's name let us do that little.

A Parable of Men and the Night

Let me tell you a parable, a parable of seven men against the night. It came to pass in a certain corner of the world that seven men stood on a hilltop as night came on. The first man lifted up his voice and sang a hymn in praise of night. "O lovely Night," he sang, "far more glorious than the Day!" But his companions knew that in valleys where the shadows had fallen, wild things were creeping out of their dens, and they knew that night was not more lovely than the day, but full of dismal things and dreadful.

The second man said in a cheerful voice, "Have no fear, my brothers! It is long since we have known a sunset. Only think sunny thoughts and night will never come." But the night did not stay for his sunny thoughts, as the light kept fading from the sky.

Another man walked up and down, his brain busy with a scheme whereby all the sunshine of forgotten hours might be preserved and the night thus kept back forever by the art and craft of man. But the night could not wait for his inventions, and the shadows drew nearer to the hill.

A fourth man took the name of God upon his lips and cried, "O God, rend the heavens and come down! Send down legions of thy holy angels and hurl the night back into the abyss!" But there came to pass no mighty miracle. No angel appeared in the afterglow, and the shadows came nearer still.

The fifth man also took the name of God upon his lips, but not in prayer. "There is no God," said he, "or night could never be." So in the name of the God in whom he did not believe, he cursed the night he hated.

The sixth man then said to his fellows, "Ye perceive how words profit nothing. Night must fall, there is nothing we can do." And so wrapping his garment about him he lay down as an animal might, to sleep.

But the seventh man, perceiving the folly of his companions, said no word, but took a candle which he had by him, and he lighted that candle and set it in a safe and sheltered place, so that when night fell, as fall indeed it did, there was one corner of the world that did not lie in shadows. So it became a proverb which the Chinese know to this day: "It is better to light a candle than to curse the darkness."

BOOKS

Mirror for Catholics

A Catholic Speaks His Mind on America's Religious Conflict. *By Thomas Sugrue. Harper, $1.00.*

ONLY a Roman Catholic who deeply loves his church could have written such a book as this. Sugrue is Irish by race, American by birth and loyalty, mystical by temperament, and Catholic by both family tradition and deliberate personal choice. He loves his church because he finds in its worship and its sacramental system that which feeds his spirit and both enriches and directs his inner life. He does not rebel against its "totalitarianism" (this is his word for it, not mine) in the things of the spirit, but he protests against the ambitious extension of its authority to cover all phases of human activity, and against the worldly pride that exults in the power and wealth and visible magnificence of the church, and against the building up of a Catholic bloc which is at once an exclusive social group separated from non-Catholics and a political pressure group using its concentrated power to gain its own ends and promote its own interests.

Though the book was published as recently as March 19, much comment has already been elicited by the prior appearance of the material in the *Christian Herald*. Many Roman Catholics have doubtless been deeply shocked to see one of their own number appear to turn state's evidence and say things that are expected to be said only by critics on the outside. Some Protestants have been moved to chortle with glee. In my judgment, these are both mistaken attitudes. On the Protestant side, I am in no chortling mood as I read Sugrue's penetrating criticism of his own church's preoccupation with the externals of religion and the manifestations of institutional power and importance, but am stirred to ask whether, *mutandis mutatis*, Protestant churches do not succumb to the same temptations. Since it is Sugrue's book that is being reviewed, and since this book is chiefly about the ways in which the actual operations of the Roman Catholic Church have produced tensions and conflicts in America, that is the topic that must be considered, but it should be considered in the spirit of humility and self-examination that has just been suggested.

"When in the 16th century Protestantism split the Western Church in two," says Sugrue, "self-criticism vanished from the parent body, the Roman Catholic Church. Four hundred years later, in the latter half of the 20th century, it is still absent, and the damage its exile has caused within the church is incalculable." His purpose is to break "the taboo of self-criticism." It should already be clear that he does not criticize any of his church's dogmas. He does not disavow the infallibility of the pope in matters of faith and morals. He could not do that and remain a Roman Catholic. He can, however, say that "the loose supposition that the church can do no wrong is another example of a misinterpretation prevalent among certain Catholics who are otherwise quite normal people." He can assert that "the Pope should never have become a power in the outer world"—i.e., should never have assumed the status and style of temporal sovereignty, should never have claimed the power to make and unmake monarchs, should never have had the diplomatic machinery of a secular state or send and receive ambassadors.

He thinks it would be a very bad thing for the United States to send an ambassador to the Vatican—bad because of the very reasons which Pius XI said were good reasons for the sending of political representatives to Rome: "This gives us great pleasure, not only on account of the increased authority of the Church, but also on account of the greater glory of its benefices and the experience it gives to all of its inestimable virtues, in bringing to human society all prosperity including civil earthly well-being. For if indeed its direct object is, by divine command, spiritual and eternal blessings, still, by the close connection of things, it helps the earthly prosperity of individuals and society, as well as if it were instituted for no other end." Implicit in Sugrue's selection of this quotation from an encyclical is his recognition that what the Vatican is trying to do, by building up its diplomatic corps, is to get the non-Catholic world to contribute to the glory and power of the papacy in return for earthly benefits which the church is supposed to be able to give.

Part of the conflict in this country grows out of the fact that "there has never been any evidence that the papacy looked with even mild approval on democracy as a political idea." When monarchy was in vogue, the papacy tried to control all mon-

archs; so—"it is naturally scrutinized in the present for indications of an attempt to reduce to subservience the governments of democracies." This is regarded as unlikely at the moment but a possibility in the future. It must be weighed in connection with "the Catholic habit—in the United States specifically—of working and voting to place Catholics in Congress and in high government positions."

Since Roman Catholicism is now a bigger "success" in America than anywhere else, financially and institutionally, the domination of the Vatican by success-minded American Catholics may be anticipated, if indeed it has not already been accomplished. "Before too long there may be an American pope, with a 'summer' residence here and a College of Cardinals packed with American bishops. The government of the United States might then find itself sending an ambassador to an American citizen, who as head of the 'one true church' would rule in matters of faith and morals over 25 millions of Catholics bent on extending their influence, and his, in the native country of the ambassador, the pope, and the 25 millions of Catholics. As a final irony this American pope would almost undoubtedly be Irish." (The go-getting characteristics of the Irish Catholic clergy in America is the theme of many pages of the author's least inhibited criticisms.)

The fundamental difficulty in America grows out of "sectarianism." By this Sugrue evidently does not mean merely the existence of different churches. He means their spiritual and cultural isolation from one another. "There would be no sectarianism had not the totalitarian system of the inner life, the monarchy of the mystical world, extended itself to the outer world and threatened with its spiritual power the political right of free men to live freely in a free world." (Query: Can a totalitarian system of the inner life ever be expected *not* to try to extend itself to the outer world? Who can say to an infallible one, Thus far shalt thou go and no farther?) Elsewhere (e.g., pp. 18-19, 56) are pertinent paragraphs on Protestant sectarianism, that is, the smug isolationism which produces self-satisfied and self-contained cultural and social groups. From these, Protestants should try to learn something about themselves; but Sugrue is more interested in telling Catholics what they ought to know about themselves and how they contribute to the conflict. There is the fact that Catholic colleges condition their students "to live their lives as part of a Catholic group, separated from other groups, insisting on participation in all the privileges of citizenship but acting only in the interest of their particular group." There is the church's "paradoxical obsession with regard to America—separation from it as a social group, participation in it when something material is to be gained." There is "the habit among Irish clergy of acting as aristocrats and intelligentsia for their congregations" and attempting to impose their censorship upon the whole population by pressure and boycott applied to press, screen, stage and publisher.

What it all comes down to is that "Protestants see in American Catholicism an efficiently organized, energetic, 'on-the-make' pressure group which is driving toward social and political power in the United States." This "worries Protestants," says Sugrue, "and it should." It also worries Catholics who are concerned for the Catholicism of the inner life. "Such a departure from the ideals of Catholicism is disquieting news for everyone; when the shepherd follows his flock when it strays, denying that it is lost so long as he is with it, there is concern among the owners of other flocks, and among the sheep themselves." The trouble is "lack of spirituality on both sides." The way out is a shift of interest from the "success" of religious institutions to the success of the spiritual life. There is common ground between the members of the separated "sects" at the deepest spiritual levels, and there are common tasks in the promotion of social welfare. If even small groups, disregarding sectarian frontiers and interests, can get together on the basis of these common spiritual and practical interests, it could be the beginning of something that might ultimately end the sectarian struggle for power which, says Sugrue, cannot be truly Catholic (and which, I say, cannot be truly Protestant) because it is not Christian.

W. E. Garrison.

Books in Brief

The Pocket William Law. *Edited by Arthur W. Hopkinson. Westminster Press, $2.00.* William Law (1686-1761) was a curious personality who did not fit very well into his own age, but his writings were the greatest devotional literature of his century and are equally valuable in ours. His name inevitably suggests the title of his best known book, *The Serious Call to a Devout and Holy Life.* In the present small volume are contained, in abridged form, three other books which may be profitably known and read. These are: *A Treatise on Christian Perfection;* a *Defense of the Gospel* designed to dispel the doubts of Deists, Arians, Socinians, or nominal Christians; and *The Spirit of Prayer.* Though thoroughly orthodox, Law's attitude is expressed in these sentences: "All religion is the spirit of love. Love is of no sect or party. It neither makes nor admits of any bounds. It has no errors, for all errors are the want of love."

The World is My Parish. *By Loyal Lincoln Wirt. Warren F. Lewis, 707 South Broadway, Los Angeles, $3.50.* Dr. Wirt has ample material for his autobiography. He has lived through 88 exciting years and has filled them with energetic action and devoted service in many capacities. It is not without reason that he calls his life story an Odyssey. He was organizing Sunday schools in California in what now seem like frontier days, was carrying religion to Alaska at the time of the first gold rush, was a voyager in the Pacific in search of health and a pastor in Australia in search of souls, was a Red Cross worker in World War I, an administrator of relief in the Near East, and so on into the more settled but scarcely less active life of the pastorate. Dr. Wirt has really been around. His is a heartening and informing story.

What is the Best New Testament? *By Ernest Cadman Colwell. University of Chicago Press, $3.00.* Many of Dr. Colwell's friends were glad when he put aside administrative responsibilities as president of the University of Chicago and returned to Emory University as a "distinguished visiting professor." He was a good administrator but he is a better scholar. This small book, the substance of lectures delivered in 1947, proves that he did not allow administrative burdens to occupy his whole mind even while he was carrying them. It gives a clear presentation of the facts about the Greek manuscripts of the New Testament, the use of them in different English versions, and the criteria by which one reading is to be preferred to another when the manuscripts do not agree. These are the things that make one New Testament "better" than another. The "best" New Testament in English should obviously be the one which says most accurately in English what the original writers wrote in Greek. The first essential, then, is to discover by manuscript research what they actually wrote. For most accurate rendering of the best text, Colwell rates Goodspeed at the top and the King James Version at the bottom of a list of 17. R.S.V. is number five.

Missions in the Plan of the Ages. *By William Owen Carver. Broadman Press, $2.50.* Dr. Carver, who taught missions and comparative religion in the Southern Baptist Seminary at Louisville for 40 or 50 years, wrote this book almost that long ago. It was a good book then and it is a good book now that it is reissued in new form. The stress throughout is upon the biblical basis of missions. After speaking of the way in which the New Testament came into existence in the first period of Christian expansion, the author says: "Every book of the New Testament was produced in this way, to solve some problem, to inspire some new activity, or to develop some new aspect of organization to answer the needs of the growing Christian movement. It follows, therefore, that the Bible, being a product of the missionary idea and missionary work, is also the producer of missions wherever studied, accepted and obeyed."

Mexico and I. *By Amy Prouty. Dorrance, $4.00.* Everybody goes to Mexico sooner or later. Most of the tourists take pictures and half of them write books. Mrs. Prouty's writing, however, is far beyond the level of tourist chatter, though she does go round the circle and give episodes of travel

as well as descriptions of people and things. As to pictures, whatever may be her own skill with the camera she did not depend upon it but acquired a large number of extremely fine photographs which are reproduced as illustrations of the book. It is, on the whole, a book that would whet anyone's appetite for either a first trip or another trip to Mexico.

KOHELETH, THE MAN AND HIS WORLD. *By Robert Gordis. Jewish Theological Seminary of America. Maurice Jacobs Press, 224 N. 15th St., Philadelphia, Pa.* Dr. Gordis has been studying the book which we call Ecclesiastes for a great many years and has written several technical monographs on various problems presented by that strangely fascinating piece of literature. Now in somewhat more popular vein but without any sacrifice of scholarship he gives us what is, so far as my knowledge goes, the most completely satisfying treatment that is available. Koheleth raises many questions. When did the author live —as early as B.C. 500, or as late as A.D. 100? There are partisans of both extremes and of all dates between. Is it the work of one author or many? Was the author (if one) as inconsistent as he seems or was his consistently cynical view of life edited by the introduction of alleviating interpolations? Does the book show Greek, Egyptian or Babylonian influences? In any case this small book must be viewed as part of the vast literature of the ancient Near East and in its relation to both Egyptian and Babylonian Wisdom literature, and within the total framework of Hebrew thought. All these matters are discussed with great thoroughness. The second part of the volume gives the Hebrew text, a new translation and a complete commentary.

W. E. G.

CORRESPONDENCE

Young Rebels

SIR: Thank you for the article in the March 12 issue by William Hordern, "Young Theologians Rebel." It expresses the situation aptly and splendidly sets forth orthodoxy against the background of liberalism and fundamentalism.

The revival of orthodoxy might well be called a 20th century rediscovery of the gospel and a restoration of evangelical Christianity. It therefore has a spirit and purpose much akin to the Reformation. Both movements are a revolt against man-made doctrines and a return to the disclosures and encounters of God in the Word made flesh. WILLIAM H. SWARBRICK.

St. Mark's Lutheran Church,
Dubuque, Iowa.

SIR: While I agree in general with Dr. Hordern's thesis, I feel moved to express disagreement with one particular point. Dr. Hordern holds that "we would have to look a long time today to find a Protestant congregation that cared one way or the other whether or not its minister believed in the virgin birth." Unfortunately, " 'tain't so" in this part of the country. One would have to look a long time to find a congregation that *doesn't* care.

THOMAS H. BRITTON.

Southside Community Church,
Lexington, Ky.

SIR: In "Young Theologians Rebel" I read with consternation, "We would have to look a long time today to find a Protestant congregation that cared one way or the other whether or not its minister believed in the virgin birth." And I read that the author at one time was connected with the Lutheran Church! I suggest to Mr. Hordern that there are 16,000 to 17,000 Lutheran congregations in America, and the number is steadily increasing. In any of these congregations, I believe, he would find the kind of congregation that cared very much whether its minister believed in the virgin birth or not. Any pastor who did not believe in the virgin birth, and preach and teach it, would be unfrocked; as he also ought to be. Because then he has denied the Christ of the Bible, and having denied him, he has no business preaching about him.

ERLING H. PETERSON.

Oak Cliff Lutheran Church,
Dallas, Tex.

SIR: One statement of Mr. Hordern's, "We would have to look a long time today to find a Protestant congregation that cared one way or the other whether or not its minister believed in the virgin birth," almost moved me to say, "Son, where have you been all your life?" But I refrain from saying it; because, since I graduated from seminary in 1944, he and I belong to the same theological generation, and therefore I am not old enough to address him in such a fashion.

The final paragraphs of Mr. Hordern's article I must applaud. As one who, though not old, is yet unashamedly liberal, I am delighted to find that at least one of the neo-orthodox brethren is finding it necessary to "affirm" something besides original sin. One sometimes wonders if these young and rebellious theologians have ever heard of the gospel of Jesus Christ. What people need and long to hear about is the power of God for salvation, the victory that overcomes the world, and how they can become conquerors through him who loved us. CAROLYN P. WALSH.

United Protestant Church,
Thorsby, Ala.

[Mr. Hordern's article brought more replies than any other article printed so far this year. Several score took exception to his sentence about the virgin birth.—THE EDITORS.]

SIR: We are grateful to William Hordern for saying what needs to be said, that the new orthodoxy is a further development of liberalism, not a contradiction. I follow the reviews in the Augsburg Publishing House "Book News Letter" with interest to discover the reactions of the orthodox to neo-orthodoxy. Much of the teaching of neo-orthodoxy is accepted with appreciation and delight, but the movement and the movers are very much suspect as still unreformed liberals. This may give comfort to the older liberals who think their sons are slipping back into the old camp. They are still anathema there.

RICHARD H. HULBERT.

Congregational Church,
Faribault, Minn.

SIR: This swing back to orthodoxy can also speak of a pampered and overprosperous generation. Confused, the shepherds follow the dancing of their sheep. This revolt could be but a reflection of the popular trend of our times of having everything done for us. Let God do it, or the government; it's beyond us. Can it be that a generation of dependence upon the government, Social Security, fair deal, New Deal, cradle to the grave security has left its apathetic influence upon the theologians? Most certainly the popular trend has been orthodox in its expectancy. It's bad enough when the mass is so dependent and confused, but God help us when even the "theologues" follow the pattern.

C. PAUL SANTA.

Community Congregational Church,
South Bend, Ind.

SIR: So, the rebellious young theologians find themselves in revolt not so much against the liberalism of the 20's as the despair of the 40's, and make the astonishing discovery that "there is hope in the Christian gospel." Good!

Boston, Mass. RALPH R. SHRADER.

SIR: The essence of Hordern's article seems to be that regardless of whether or not orthodox beliefs are right, they are exciting. They are more thrilling than liberalism with its "safe paths of an empirically proved religion." Such reasoning is pure nonsense. To the psychotic, his delusions and hallucinations are much more exciting than the dullness of reality. But that does not make them valid.

Hordern may object and say that orthodoxy does not claim that the excitability

of a belief is its proof. Well, what is? Its reasonableness? To which the orthodox says, "Horrors!"

FREDERICK MAHLER.
Prospect Methodist Church,
Bristol, Conn.

SIR: William Hordern is not nearly so shocking as he seems to imagine. When he says of the older generation, "How great is their consternation when they discover that youth has moved on and considers them reactionaries," he might with more wisdom have said, "How great is their amusement to find a new crop of reactionaries." This is partly because the pastor out on the firing line does not take too seriously the minutiae of theological differences in our schools. Recently I buried a man who died in an accident. His wife, of Mormon extraction and affiliation, did not ask me if I were neo-orthodox, neo-Thomist or existentialist. She did ask that I read for her the comforting words of Scripture, "The Lord is *my* shepherd."

Mr. Hordern seems a bit foggy in his distinctions. As far as I can find from his article the fundamentalists believed in the virgin birth and he doesn't, which is the distinguishing mark of the orthodox as over against the fundamentalist. Surely there are other distinctions. But then the orthodox seem to have their variations too. And where did he get this, "Evil is a very real factor, not a cultural lag to be sloughed off"? As a battle-scarred veteran who has fought the Klan hand to hand, not to mention other vicious forms of social evils, I have never known a single person who thought evil was not a real factor.

Orthodoxy has been bandied about until it seems to have as many definitions as liberalism. However, like most any brand of theology it has dangers. First, theologies tend to become authoritarian. To one group Reinhold Niebuhr is specifically referred to in the 8th Psalm in the words, "Thou hast created him but a little lower than God." To these, Niebuhr's words have the flavor of divine fiat. That is characteristic of any disciples. In my parishes there have actually been people who believed what I told them, *because I told them*, not because of any independent reason for belief. A second danger of orthodoxy lies in its contempt for logic. My contact with a fairly large number of the recent advocates is that they are confused but cling to a kind of mysticism, which any bad punster would note begins in "mist" and ends in "schism." A third danger is this matter of optimism. Any new theology is bound to be optimistic in spite of itself. If orthodoxy didn't think itself an enlightened avenue of salvation, and thus optimistic, would even our writer espouse it?

One more thing. An authoritarian church is rather dominant in these parts, and I have heard rumors that we are not unique in that respect. More and more people are coming to me saying, "I don't believe such and such. It just doesn't make sense." These people are looking for a logical and reverent faith that is not going to be kicked over by some theological fad or label. And believe it or not, we are studying Bible. They have some doubts about the miracles, except the one pertinent miracle of human redemption. Incidentally, lest our orthodox friends think redemption is their baby rescued from the rushes of the Nile, Charles Allen Dinsmore of Yale, in the goshawful '20's used to say, "There is but one theme in all great literature, and that theme is redemption." At least one of his more stupid students believed him. You bet your life, we must have redemption, but I can't say either of the creeds mentioned by Mr. Hordern, with a straight face, unless I'm expounding history. O. R. WARFORD.
First Congregational Church,
Pocatello, Idaho.

SIR: I hope Dr. Hordern's article will not go without some comment. In part, it is more generous and discerning as to the real achievements and adversaries of liberalism than most neo-orthodox pronouncements. It is somewhat astounding, however, in its assumption that fundamentalism is extinct. Dr. Hordern evidently does not know the middle west, the south and southern California.

But my main protest is against the formula of a sort of mechanical theological pendulum by which each younger generation inevitably reacts against the preceding generation. Fifty years ago I was a theological student at Yale. We were liberals, but so were the generation who were our teachers. Men like Henry Drummond, Phillips Brooks, Lyman Abbott, Henry van Dyke, William Newton Clarke, R. J. Campbell, George Adam Smith, Harnack and Streeter, and poets like Matthew Arnold, Emerson, Tennyson and Browning, were not just blindly reacting against the preceding generation. They had laid hold of a new freedom from biblical literalism and harsh post-Reformation dogmatism and had made a thrilling rediscovery of God in the living present.

Maybe the current retreat into Lutheran and Calvinistic "orthodox" theology should be psychologically interpreted as the result of the collapse of Europe and the discouragement of the human spirit after two devastating world wars. May it not be parallel to the kindred decline so evident in contemporary painting, poetry, music and public morals? But let us have faith that freedom of the spirit, idealism and creative progress in all these areas will come again and religious thought will eventually turn forward once more after we emerge from this dark tunnel of war, suspicion, fear and fanaticism through which we are now passing.

ALBERT W. PALMER.
Altadena, Calif.

SIR: My inferiority feelings have been given a mighty push toward a full-blown complex by William Hordern. How I wish I could belong to the spiritual aristocracy of the orthodoxists and enjoy the exhilaration of adventurous faith without a worry as to its validity. How nice it must be to sense the thrill of really going places without bothering about destinations.

Unfortunately I am one of those benighted, outmoded liberals (whatever that is, for Mr. Hordern is as hazy about this as about his orthodoxy) who believe that God created a reasonable, rational universe and created man with human reason to think his thoughts after him.

While Mr. Hordern berates the fundamentalists for anchoring their theology on "a cold system of thought that had to be accepted on authority of the Bible or creed or of both," he throws both reason and creed out the window and tries to anchor his theology in the thin air of spiritual pharisaism. Rebellion is not the proper word for such an attempt.

EARL A. NOYES.
Methodist Church,
Horseheads, N. Y.

Gambling—A Catholic View

SIR: Ansley C. Moore has presented a strong case against gambling (Feb. 20). His sincere outspokenness is most opportune, for our moral corruption is a blight on our Christian vitality. A potent spiritual antidote is the concern of all the churches. Believing that our common danger should determine our common stand I, as a Roman Catholic, was surprised to find myself arrayed in hostile ranks. Writes Dr. Moore: "The Roman church's approval of gambling because the money goes to good causes shows that it is interested in power, not people. The end does not justify the means when the means corrupt character."

If a means actually does corrupt character, it is hard to see how any church can nod its approval. Fundamental principles of right and wrong are grounded in man's nature. Conscience is the voice of God's law in man's heart. If God, speaking through the church, should contradict his own laws in man's nature, confusion reigns supreme. It would be pointless for God to have created us as rational beings.

The pivotal question is not whether or not the Roman church approves gambling, for she does not approve gambling as it is described by Dr. Moore. Two points are paramount to smoothing the path to understanding. First, what does Dr. Moore mean by gambling? And second, what are the principles of the Roman Catholic Church?

"There are," states Dr. Moore, "five principal reasons why the Protestant church is unalterably opposed to gambling . . ." First, gambling "does something to people's character and what it does is not good." Second, "Gambling corrupts everything it touches." Third, "The original meaning of the word 'gambler' was 'a fraudulent gamester.' The gambler is a fraud." Fourth, ". . . gambling is a denial of the Christian teaching of the stewardship of possessions." And fifth, the gambler, losing sight of his purpose to glorify God on this earth,

". . . glorifies Lady Luck, chance, hunches and rabbit-foot superstition."

From these five points I envisage the gambler to be, in Dr. Moore's mind, a man so given to the rich rewards of Lady Luck that he will risk any means to win. Money is no longer a means for attaining his final goal, God; it is an end in itself. And when wealth becomes the heart's lodestone, every devious means in the pursuit of riches is deemed justified. Only this understanding of gambling renders intelligible Dr. Moore's statement: "Just as we cannot approve a little murder, a little housebreaking, a little incest, so we cannot countenance a little gambling." Even a Roman Catholic cannot countenance *excessive* or *fraudulent* gambling.

Unfortunately, not everyone limits his concept of gambling to Dr. Moore's. A "skid row" concept of alcohol is true, but it is not the whole picture. A Roman Catholic would consider Dr. Moore's concept of gambling to be the same as that of a "skid row" alcoholic—as illustrating the danger inherent in the use of a creature. Do we call every wager "gambling" any more than we would dub all drinking "alcoholism"? Clearly there is room for distinction between wagers or contracts of playing in which the stakes go to the winner —our ordinary idea of gambling—and *fraudulent* gambling, in which cheating is an essential part. Gambling pure and simple is readily distinguished from *excessive* gambling, in which a man gambles away money that is necessary for life and decency.

Here is the root of our misunderstanding with Dr. Moore. He equates *all* gambling with fraudulent or excessive gambling, and therefore does not hesitate to put gambling on a par with murder and incest. We believe that a distinction can be made, and absolutely *must* be made. Indeed, all counselors of Protestant youth are facing serious problems precisely because often enough in the past no distinctions have been made. Gambling, smoking, drinking and dancing were all classed with adultery, murder, fornication and self-abuse. Today in many quarters smoking, drinking and dancing are viewed with approval. We are worried; are they still on a par with adultery, murder, fornication and self-abuse? Where is Protestant youth to draw the line?

Is this just Roman Catholic quibbling? We believe not. It is grounded on two basic facts discoverable by our natural powers of intellect: that God created all things (which he saw "were good"), and then gave these creatures to man for his use. Man, of course, can abuse these creatures by becoming so absorbed in them that he loses sight of their Creator. That point Dr. Moore has scored as an evil of gambling. But it remains to be proved that *every* wager leads man away from God, that pastime games of chance withdraw men from their ultimate end any more than golf or swimming. These recreations are harmless, not at all to be censured because they involve money. Why may not a young couple substitute bingo in place of a two-dollar evening of dancing? Or mother use her cigarette money in a bridge game? Or young men use their movie money for poker? Admittedly these innocent pleasures can become excessive. But is it not true that we can become inordinately attached to anything less than God—even to prayer and good works?

Dr. Moore's conclusion that ". . . gambling at bridge (so-called 'private gambling'), shooting 'craps', playing poker for money, betting on football and baseball games, pitching to the crack" are "*morally* wrong" is not the conclusion of the Roman Catholic Church. Most certainly she is at one with him in condemning *fraudulent* and *excessive* gambling. (A condemnation by the hierarchy of Brazil is a recent witness to this fact, cf. The Christian Century, Feb. 27.) By no means does she, on that account, condemn *all* gambling.

THOMAS N. MUNSON, S. J.
West Baden College,
West Baden Springs, Ind.

Cheers for the Chaplain

SIR: But *does* the New Testament teach the brotherhood of man, and is this not a Stoic doctrine? ("Three Days in the Pentagon," March 12.) Isn't it one thing to teach the New Testament doctrine of the church as, at the same time, the missioner and enemy of the world? Christianity cannot turn back to this old pagan hypothesis of universal brotherhood (St. Paul's Athens speech *is* good Stoic doctrine, as anyone knows) and try to whip up men's idealism to be brotherly. But Christianity can teach Christians to rejoice in Christ's salvation and turn in humble gratitude to lay down life for the sake of men for whom Christ died. Men, *in the church,* are brothers, and God's sons by incorporation into Christ, the only Son. Outside the church, men are God's rebel creatures, potential sons (children) of God only, to whom Christians must bring the saving gift of sonship and brotherhood in Christ. The difference is immense.

Isn't it high time we identified idealistic paganism and its bootstrap ethics, so that New Testament Christianity can be clearly recognized? Cheers for the chaplain, and a loud silence for the seminary professor and his Platonic New Testament!

G. F. TITTMANN.
St. Mary's Church,
Arlington, Va.

Blast from the Real World

SIR: The smugness of the "plain preacher from California" (March 12) toward the problems confronting the military and the country is appalling. He has weighed the Pentagon in the balance and, with his pacifistic prejudice, found it wanting. This "judge," who lives in his ivory tower in secure California territory, owes a great debt to men whose lives must be risked to maintain that security he enjoys. If one of these days his sweet little world is ripped apart by blasts of our real world, he will then discover the asininity of his self-righteous criticism and be brought down to this earth where policemen and military men must yet maintain peace in righteousness.

GILBERT A. JENSEN.
Ansgar Lutheran,
Royal, Iowa.

Mr. Shafer Was Never Undecided

SIR: Within the last few days I have received a number of critical letters as the result of the report on UMT in your Feb. 27 issue. One page 239 the following appears: ". . . . Here, for example, are just a few who, *in conversation,* said they were still undecided [underscoring added]: . . . Shafer, Mich. R.; . . ."

In the first place, I wish to inform you that I have never had a conversation with your representative or reporter, and have never been interviewed by anyone posing as your representative.

In the second place, if I had been interviewed I would have stated unequivocally, as I have for many years past, publicly and privately, that I am unalterably opposed to universal military conscription in peacetime. Attached is a copy of a speech I delivered a year ago, during debate on the proposal to set up a UMT commission. I have made many public and radio speeches since then along the same line. I voted against the bill in committee and have been leading the fight on the floor of the House during the current debate. In this connection, I attach also a copy of a speech made on the floor of the House last week.

In view of this record, I certainly would not state to anyone that I was "still undecided."

One of the discouraging experiences in connection with my fight against UMT over the years is to receive demands from constituents that I vote against UMT without the least acknowledgment that I have been working and fighting against it for years. Disheartening as this is, it is even worse to have a journal of the standing and influence of The Christian Century bracket me as "undecided."

I feel it would be only Christian courtesy for you to publish a correction in your next issue.

PAUL SHAFER.
House of Representatives,
Washington, D. C.

Second the Nomination

SIR: I'd like to second the suggestion of Alfred G. Fisk (March 19) that something be done to put forth the name of Justice William O. Douglas as a candidate for president. There isn't a better man for this responsibility for just this time in our history.

NORMAN BRANDT.
Immanuel Lutheran Church,
Lawrence, Kan.

NEWS of the CHRISTIAN WORLD

Ike's Smile Wins Turkish Hearts

Ottoman Tie with Europe Strengthened by NATO Commander—Greeks Resist Overtures to Vatican

ISTANBUL, March 17.—Gen. Eisenhower's smile, captured by the camera when the commander in chief of the European forces paid a lightning visit to this country, has appeared on the front page of all our newspapers and has won Turkish hearts. The realization that Turkey is now an actual member of the European community and would not stand alone in case of a Soviet attack has done much to strengthen her feeling of solidarity with the West. That that feeling is totally absent in most of the countries of the Middle East has been strikingly shown by recent events. It is only by contrasting the two outlooks that one can fully gauge the stabilizing effect of developments which are inducing Turkey to claim a share in the European inheritance rather than to reject it.

Analyze Istanbul Crime Wave

A crime wave has been sweeping Istanbul, climaxed some weeks since by a number of sensational murders committed by people belonging to the more cultured classes. Crimes of this sort are usually attributed to insanity. Consequently the mayor of Istanbul, himself a leading psychiatrist, a few days ago called a meeting of high government functionaries and eminent professors of medicine, law, economics and sociology to investigate the whole situation. The conference discovered that Istanbul does not lead the country in the incidence of crime; that on the contrary most of the crimes committed in the city are perpetrated by visitors from the provinces. Insanity, the conference declared, is not a major factor; in fact the number of insane persons in Turkey is not alarmingly high. Neither can economic conditions be held responsible, it said. But it came to the conclusion that the wide circulation of gangster films, bad examples set by parents, and the general weakening of moral standards are actively creating an atmosphere favorable to crime. Almost all the conferees agreed that punishment here is much too lenient.

Orthodox Prelate Courts Rome

Sharp criticism has been evoked in certain Greek quarters by the disclosure in detail of the efforts made by Patriarch Athenagoras, spiritual head of the Orthodox world, to bring about some sort of rapprochement between the Greek Orthodox Church and the Vatican. Athenagoras made the first gesture in that direction on the day of his enthronement three years ago, when in his address he saluted "the venerable church of the more ancient Rome." Some time thereafter, when Andrea Cassulo, Rome's apostolic delegate in Turkey, made a journey to Italy, Athenagoras indirectly asked him to transmit his best wishes to the pope, who in turn instructed Msgr. Cassulo to express his thanks to Athenagoras. On his return to Turkey Cassulo was received in pomp at the Phanar see. On Jan. 9, 1952, waiving all questions of rank, Patriarch Athenagoras personally called on Msgr. Cassulo, this being the first visit ever paid by a Greek Orthodox patriarch to an apostolic delegate in Turkey. The patriarch was accompanied by Msgr. Chrysostom, metropolitan of New Caesarea, a graduate of the Catholic faculty of Strasbourg. However, a few hours after that most friendly meeting Msgr. Cassulo died of a stroke.

Hellenists Critical of Romeward Move

Athenagoras' political attitude has been dominated by his determination to cooperate with all Christian churches in the defense of Christianity against communism. A better relationship with the Vatican has therefore been less an object in itself than a means of meeting the communist threat. But a good many Greeks, being wary of Rome, do not welcome this departure from the old line of conduct which in their eyes has contributed to making the Orthodox Church the strongest support of Hellenism. Two of the four newspapers published in Istanbul have not only criticized the patriarch's action but have also raised the question whether the Holy Synod had been consulted in regard to it. To all appearances this has not been the case. Hence the periodical meeting of that body, which is scheduled to take place shortly, is awaited with great interest.

Restore Archaic Terms To Constitution

In 1944, prompted by sentiments akin to nationalistic extremism, the one-party government then running the country deleted from the text of the Turkish constitution a number of terms of Arabic origin and replaced them by neologisms specially coined from Turkish roots. The present government, however, aware that very few of these new words have become generally familiar, has decided to restore almost all the archaic words discarded by its predecessor, and has prepared a bill to that effect. The only losers will be the young people of school age, who will have to unlearn the terms laboriously drilled into them, and foreigners—among them quite a number of Americans—who have recently acquired the rudiments of the Turkish language.

Bible Distribution Larger than Ever

Scripture distribution in Syria and Lebanon reached a total of 39,630 in 1951—3,508 complete Bibles, 2,722 New Testaments, and 33,400 portions. This is 2,000 above the 1950 figure and 4,000 above the 1949 figure. Linguistically, upwards of 31,000 pieces were in Arabic, 3,200 in Armenian, 2,500 in English and 1,150 in French. The rest were in German, Greek, Hebrew, Italian, Serbian, Kurdish, Maltese, Persian, Polish, Portuguese, Russian, Spanish, Syriac or Turkish.

E. GUERON.

Scots Disturbed by Moderator's Tour

Fear His Acceptance of South African Invitation Will be Misconstrued by Native Populations

EDINBURGH, March 13.—Strong opposition has arisen in some quarters of the Church of Scotland to the coming visit of Moderator White Anderson to South Africa on the invitation of the committee planning the tercentenary celebration of the landing in that country of Jan Van Riebeeck. Many fear that although the moderator is presumably going as a private citizen, his visit during his term of office will lead to serious disturbances in the minds of the native and colored populations. Expression was given to this apprehension at the March meeting of the Edinburgh presbytery by J. A. Bremner, convener of its foreign mission committee. Mr. Bremner proposed a resolution pointing out that the General Assembly has repeatedly adopted motions viewing with grave apprehension South Africa's present policy in regard to the native population and declaring that the policy aggravates the problem of racial relationships at home and abroad and is contrary to Christian teaching. In seconding Mr. Bremner's proposal, Charles Smith said that it was well that the inevitable criticism should come first from within the church, and that we must make it clear that the assembly's position is in no way altered by Dr. White Anderson's acceptance of the invitation.

Reiterate Assembly Stand

Dr. White Anderson told the presbytery meeting that he was going to South Africa not as moderator but as a Scottish citizen. He recalled the help the South African government has given to the Church of Scotland's missionary work in that area. He said he hoped his presence at the celebration would demonstrate that no matter how much we might differ with the government politically, we can still work together for the "highest ends." After considerable discussion, Mr. Bremner's original motion was adopted, with added expressions of confidence in Dr. White Anderson's loyalty to the assembly in the matter and of satisfaction that he planned to visit the Bantu Presbyterian Church and the Church of Scotland's mission stations. Thus the matter stands at present.

Free Church Objects to Chaplain's Views

The Free Church of Scotland, that "faithful remnant" from the church of that name which refused to enter the 1900 union with the United Presbyterian Church, is up in arms because the chaplain of an Edinburgh school recently referred to certain Old Testament stories, such as that of Adam and Eve, as "myths." The chaplain's choice of a descriptive term was unfortunate, but his assumption of the historical view of the Old Testament rather than that of verbal inspiration and inerrancy was no different

from assumptions that have been made freely in college and pulpit for the past half-century. But the incident reveals how strongly the completely conservative view of the Old Testament persists in the Scottish highlands, where most of the Free Church adherents, many of them Gaelic-speaking, live.

Anglicans See Virtue in Scottish Solution

Scotsmen are interested to discover that in its recent report the Church of England committee appointed to consider changes in the church-state relationship, while rejecting disestablishment, gave greatest consideration to the Scottish solution. This solution recognizes and accepts, rather than confers, the principle of autonomy—the complete independence of the church in all matters of doctrine, discipline, worship and administration. Says the report: "Some of us hold that to gain a similar status should be the ultimate goal of our church's long-term policy. But we are all agreed that as a policy for the immediate future this is impracticable, owing to the great dissimilarity in the historic conditions of England and Scotland." Meanwhile, the discussions on union and relationships generally between the Church of England and the Church of Scotland are at a standstill—no farther forward than at the time of the Lambeth discussions in the early 20's, if as far.

Protest Cutback of Permits For Church Building

In his report to the General Assembly commission on behalf of the Board of Church Extension, Horace Walker said that the government indicated in December that all current church building must be held up for two months and starting dates for new projects postponed for three. This seriously affects the church's effort to provide facilities for people in new housing areas and elsewhere. (Half of Scotland's population is in process of being rehoused.) "Few people would dispute the necessity for rearmament, but in the light of what has happened in the past 20 years surely nobody thinks all that is required to defend our Christian democratic heritage is an increase in weapons and other equipment for war," said Mr. Walker. "We simply cannot be expected to acquiesce in any proposal which might leave tens of thousands of our people for a considerable time . . . virtually unchurched."

Mission Delegation Reports on India, Pakistan Problems

A report on the situation confronting Scottish missions in India and Pakistan has been issued by an investigating delegation for the Church of Scotland. The great need in those new commonwealth nations is evangelism, says the delegation. The colleges in India and Pakistan, once the pride of the church, present great problems owing to a vast influx into them of non-Christian students and teachers. For instance, the famous Scottish Churches College in Calcutta has only 66 Christians in its enrollment of 1,800, and only 12 Christians on its staff of 56. Conditions are somewhat similar in Wilson College, Bombay, Hislop College, Nagpur, and Murray College in the Punjab. The delegation pointed out that it is difficult to see how in such circumstances a Christian influence can be brought adequately to bear. It recommended a reduction in enrollment in an effort to increase the proportion of Christians, adding that the resulting loss of income from fees would be serious. It also suggested that thought be given to establishment of a united Christian college.

Nicol Macnicol, Missionary Scholar, Is Dead

The recent death of Nicol Macnicol, for 30 years a missionary at Poona, India, deprives the church on earth of one of the most—perhaps the most—distinguished missionary scholars of this generation. In his *Indian Theism, The Living Religions of India, India in the Dark Wood* and *The Psalms of the Maratha Saints,* Macnicol demonstrated how scholarship and mystic religion can be grafted onto the "true vine." Those qualified to judge assure us of the singular insight and living experience which gave to this Celtic mystic, born in the Free Church manse at Lochranza on the isle of Arran, the power to understand the noblest Indian minds and to interpret to them the gospel of Jesus Christ. They assure us too that in his practical life—whether as secretary of the National Christian Council of India, Burma and Ceylon, joint author of the report of the royal commission on higher education in India, or visiting in the homes of his elder's district in Roseburn, Edinburgh—Nicol Macnicol, humble, kind, self-effacing, was truly one of the saints.

And So Forth

The Church of Scotland's new minimum annual stipend has been declared as £475 (about $1,330), plus manse and taxes. This is an increase of £25, but still £25 short of the target. Meanwhile, the actual goal in purchasing power recedes as the nominal income rises.

The new primus (or, as the English would say, primate) of the Episcopal Church in Scotland is Thomas Hannay, bishop of Argyll and the Isles. He succeeds J. C. H. How, bishop of Glasgow and Galloway and a close associate of the Anglo-Catholic party in the Church of England, who retired a few months ago. The new primus was a member of the English universities' mission in central Africa 1914-26.

Two highly respected Scottish ministers past 90 years of age died recently—J. A. Hutton of Crailing, Gorbals, a slum area in Glasgow, and D. M. Forrester, a leader of the small section of the United Free Church that in 1929 refused to enter into union with the Church of Scotland.

Foreign mission givings by congregations for 1951 rose to £205,000 (around $574,000). This is the highest ever reached, but still £36,000 short of the figure estimated seven years ago as necessary today.

We wonder what proportion of American listeners would agree with the opinion widely held among Scottish ministers that the "old-fashioned revival hour" such as is broadcast over Radio Luxembourg is without much value. Churchmen here think that the evangelically minded, "converted" laymen may enjoy the program, but point out that non-churchgoers, to whom it is presumably directed, are more likely to be embarrassed or amused by the perpetual emotional appeal.

INNES LOGAN.

Florence Allshorn

A Biography by

J. H. OLDHAM

THIS is the biography of one of the best known of English missionaries written by one who was a close friend for many years. Not only are the incidents and attitudes of her life story of great appeal, but her writings have much significance for the missionary movement today.

In addition to his own personal impressions, Dr. Oldham was able to study many of her letters to other friends, some of which appear in the book. The second section was written entirely by Miss Allshorn.

A more important feature of the book, however, than the biographical material is the inclusion of Miss Allshorn's principles of missionary training for which she was so widely noted. After serving as warden of a training college for women, she formulated these principles which she later put into effect at St. Julians, a rest and advanced training center. She died in 1950 just after completing work on the story of St. Julians which appears in the second section.

"This is a decidedly reviving sort of book! It is so basically needed I presume you will place it in the same spiritual category as Fenelon, Boehme, *The Cloud of Unknowing, One Man's Testimony,* etc., as something too rare and perfect to withhold."—Margaret T. Applegarth $2.75

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Press Evangelical Radio Projects

Latin American 'Chain' Is Formed to Promote Improvement as Well as Exchange of Programs

SANTIAGO, CHILE, Feb. 27.—Representatives of Evangelical broadcasting interests in Argentina, Costa Rica, Ecuador, Mexico and Panama met recently in Quito, Ecuador, and set up a "Pan-American Cultural Chain" for the interchange of radio programs and other materials. Manuel Garrido, radio expert for the Committee on Cooperation in Latin America, is traveling about in the countries concerned promoting the "chain" and helping local stations work out efficient and interesting broadcasts. This development is considered one of the most significant steps in the effort to spread Evangelical Christianity in Latin America in an attractive and dynamic manner. At present there are seven Evangelical radio stations in Latin America—in Costa Rica, Bolivia, Ecuador, Guatemala, Haiti, Mexico and Panama. Presbyterians will soon open another station in Recife, Brazil, and the possibility of organizing still another in Chile or Uruguay is now under study. In 1940 there was only one Evangelical broadcasting station in all Latin America.

Evangelical Increase in Chile For 1951—20,000

Reports from recent meetings of Chile's Evangelical denominations reveal significant progress in evangelism, Christian education and stewardship. During 1951, an increase of around 20,000 in membership was registered by the various groups, 100 new Sunday schools were organized and more than half of the local churches reported that they had become self-supporting. A decided advance was made in the summer camp program, particularly in the central region and in the seaside resort area near Santiago, where Baptists, Methodists, Presbyterians and the Y.M.C.A. have established camps side by side. During the summer season—October to mid-March—Methodists and Presbyterians have been sponsoring "caravans" in which young people, most of them seminary or secondary school students, travel to the more backward sections of the country and aid in local projects designed to lift the social and spiritual level of the neediest people in local congregations. All the Evangelical churches have stressed daily vacation Bible schools this summer, and a number of minor building projects were undertaken.

Training Schools Prepare Evangelical Leaders

Uppermost in the advance programs of the mission-supported denominations—Baptist, Methodist and Presbyterian—is the training of ministers and other leaders. Each has its own training school, to which students come from various parts of the country. The Baptist and Methodist schools are in Santiago, the Presbyterian in Valparaiso. Methodist and Presbyterian students who wish to take advanced work go on to the Evangelical School of Theology in Buenos Aires, which has students from Argentina, Bolivia, Chile, Peru and Uruguay. The fundamentalist movement sponsored by Carl McIntire runs a Bible school in southern Chile, but its academic standards are considerably lower than those of the denominational training schools.

'Worker Priests' Follow European Example

In the past few years, Chile has had as visitors a number of the French and Belgian Roman Catholic priests who have gone into mines and industries to work with the people and thus establish a closer relationship between clergy and laymen. The have sought to convince the clergy here that they should strive to re-establish ties with the masses who have wandered from the church. It has now been announced that as a result of their repeated recommendation, a number of Chilean priests have become mechanics, carpenters, electricians or shoemakers with the aim of winning the men with whom they work for the church.

Evangelicals Support, Catholics Oppose Reform Movements

At present three movements—feminist, labor and temperance—are seeking to improve living conditions in Chile. All of these are forcefully supported by the Evangelical churches. But they are looked upon with disfavor by the Roman Catholic Church. The hierarchy fears that if women win social and political independence the church will lose one of its strong holds on family life. The labor movement's attack on all "predatory" interests is in part directed against the church, whose leadership is identical with the aristocratic "hundred families" that have ruled Chile in the past. The church opposes the temperance movement (which labor supports) partly because it owns huge vineyards whose product adds greatly to its income.

And So Forth

Chile needs 1,000 new primary schools for the more than 500,000 children the existing schools are unable to accommodate, but only 100 new buildings are scheduled for 1952. Secondary schools are forced to hold two identical sessions to care for

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their enrollment. Public education leaders welcome the Evangelical day schools throughout the country and praise their "liberalizing and moral" influence. Minister of Education Elodoro Dominguez has offered to aid in reconstructing the building at the Methodist-sponsored Duncan Training School for Araucanian Indians.

In an impressive ceremony at the governor's office in Temuco, in southern Chile, William Wilson, Anglican minister and physician, was recently given the famous "Order of Merit" for his half-century of work among the Araucanian Indians. This award, established in honor of Bernardo O'Higgins, "Father of Chile," is made from time to time to foreigners who have given outstanding service to the nation.

The efforts of Chile's Communist party (which, though outlawed, still enjoys democratic freedom) to organize a "peace congress" in Santiago failed. The government refused permission for the congress, holding that it would simply be a tool for spreading the "imperialistic ideas of the Kremlin."

PEDRO ZOTTELE.

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Germany Lacks Religious Press

Division of Nation Prevents Exchange of Protestant Information—Few Eastern Papers Permitted

EAST GERMANY, March 13.—Because of the division of Germany into East and West, the German Protestant press is no longer unified. The Evangelical Church in Germany has its western press headquarters at Bethel-Bielefeld, in the British zone; its eastern in the Soviet zone of Berlin. There is no national Protestant publication such as the famous *Evangelisches Deutschland* of former days, edited by the late August Hinderer. Publication of regional church papers in East Germany is difficult. For instance, the church of Saxony as yet has no regional paper, but the state office of information in Halle occasionally licenses small local papers. Only four small pages are permitted, and they may contain only brief announcements of coming events and such information as the names of persons who have been baptized, confirmed or married or have died. No religious articles of any kind are permitted. The state allots no paper for these local publications, so congregations collect waste paper and give it to the printers, who can get credit for it on their allotments. No subscriptions can be taken for these papers, and readers may not be asked for voluntary contributions.

Monograph Reviews Work Of August Hinderer

August Hinderer is the subject of a recent monograph by Walter Schwarz, one of his friends and journalistic associates. Hinderer founded the Württemberg Protestant press association and managed it until 1918, when he went to Berlin as head of the German Protestant Press Association. Under his leadership this agency came to exert a far-reaching influence on our church and public life and on the growing ecumenical movement both here and abroad. Hinderer did splendid work not only in the field of books and magazines but also in politics, radio, films and education, and in addition was a professor at the University of Berlin.

Regrets Passing of Religious Enthusiasm of 1945

In the Thuringian church paper *Glaube und Heimat,* the student pastor at the University of Jena recalls the fresh enthusiasm with which Germans turned to the gospel just after the end of World War II and the vigor with which they resolved with Christ's help to change their personal lives. God had drawn us nearer to the church of the early Christian era; we were hungry for word of him. Now, says this pastor, whose association with young men qualifies him to speak with authority, we have lost much of the enthusiasm of those years, our church services have become routine and our convictions dulled. "Has not the glorious spring of faith which we experienced been followed by a hot and weary summer?" he asks. It is indeed true that in East Germany church life is

in many cases returning to its prewar lack of intensity, but tendencies toward regeneration may occasionally be noted.

Cut Off From The West!

One of East Germany's sorest handicaps is her complete severance from the West. It is difficult to obtain a passport to cross the "green borderline" for either commercial or personal reasons—even for aged parents who would like to see their children from whom they have been separated for years. Church speakers from the west are not admitted by eastern officials, unless they think favorably of them, as they do, for instance, of Martin Niemöller. Churchmen from the west were not permitted to come to the recent missions conference in Halle. With few exceptions, western books, papers and magazines—popular or scientific—are banned from East Germany. Students must forget any desire to study in the universities west of the dividing line. And if it is difficult to get papers to travel to West Germany, it is impossible for those who would like to spend their vacations in Italy, Austria, Switzerland, Paris, London or Scandinavia to obtain the requisite permits. They could doubtless be cleared to travel in countries east of Germany, but few wish to do so.

Halle Synod Meeting Is 'Young'

The recent synod of the Saxony regional church was remarkably "young"—that is, men with long beards, so frequently to be observed at such meetings, were conspicuous by their absence. Members were elected by the district synods; a third were pastors, the rest laymen. The synod approved the common hymnbook proposed for all German Protestant churches; it was one of the last of the synods to do so. (Because of shortage of paper and other handicaps, it will probably be several years before the hymnbook is on the market.) In order to pay for an enlarged program of religious education, the synod raised the annual "head tax" from 3 to 4 marks, and voted to raise the pay of the catechists who are doing such excellent work. The delegates elected the 16 new members of the Saxony church's ruling board, which has its headquarters in Magdeburg.

And So Forth

State authorities in Halle (East Germany) refused a printing license for two Bible verses (II Pet. 10 and Isa. 32:1) which had been selected as "words for the month" for November and December 1952.

The student pastor at the University of Halle reports that 500 of the 3,500 students on the campus take active part in the Protestant students' organization. Some 200 attend the weekly Bible hour and almost that many are at worship services on Sunday, while the lectures the pastor gives for the general student body are attended by more than 1,000. The student congregation has its own choir, which often sings in near-by hospitals and before other congregations in the area.

Lothar Kreyssig of Magdeburg is serving for six months as president of the Church of the Old Prussian Union, a post from which Bishop Otto Dibelius recently retired.

GERMANICUS.

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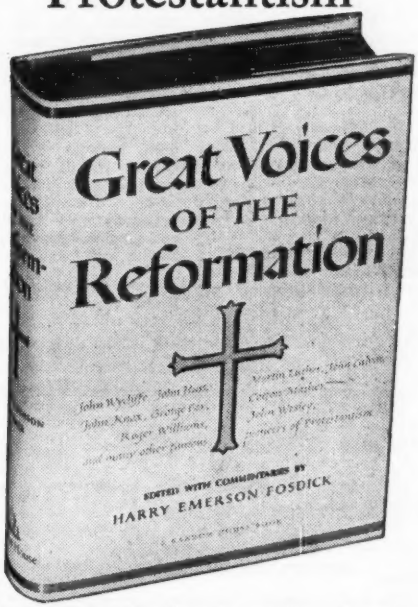

The Reformation was a time of revolutionary upheaval, of venturesome, audacious thinking, of awakening intellectual life and discovery, a period of revolt against the ecclesiasticism which then existed. The men who stirred the ferment, who goaded and inspired the whole social order, were the early Protestant writers and thinkers—the great voices of the Reformation. They raised disturbing questions, cast doubt on old views, teased men out of lethargy and apathy into curiosity, wonder and quest.

This anthology is a collection of the greatest and most influential writings of the Reformation. The commentaries, by Harry Emerson Fosdick, place the selections in time, give the background of the writers, and analyze their significance. Among the reformers represented are John Wycliffe, John Huss, Martin Luther, John Calvin, John Knox, George Fox, Cotton Mather, Roger Williams, John Wesley, and many others.

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'Red' Seekers Visit Michigan

House Committee Interviews Pastor—Three Faiths' Women's Groups Study Social Issues

DETROIT, March 18.—Michigan's No. 1 conversation topic in recent weeks has been the probe of communism here by the House un-American activities committee. Only church leader called for questioning was Charles A. Hill, for 30 years pastor of Hartford Avenue Baptist Church, Detroit. He was charged by the committee with having permitted the Communists to "use" him to further their ends. Dr. Hill, who for years has consistently denied that he is a Communist, refused to answer questions concerning his alleged Communist affiliation under the immunity granted by the Fifth Amendment. Malcolm G. Dade, rector of St. Cyprian's Episcopal Church, voluntarily filed a statement with the committee declaring that "neither the Negro church nor its membership were fooled or won over" by communism. In another statement, Edward M. Turner, president of the Detroit and Michigan branches of the National Association for the Advancement of Colored People, admitted that discrimination affords communism its greatest opportunity, but asserted that only an insignificant number of his people are attracted to the Communist cause. Mr. Turner mentioned the local council of churches as one of the agencies working constructively to overcome discrimination, which he called the "unfinished business of democracy."

Women Study Housing, Fair Employment

Housing and fair employment practices were the problems considered this year at the study conference on social issues attended by 240 women representing the Detroit council of churchwomen, the archdiocesan council of Catholic women and the Greater Detroit B'nai Brith women's council on Feb. 11 at the downtown Y.M.C.A. From the workshops came various recommendations. One suggested that women's groups study housing needs so they will understand more clearly how it is fear of new neighbors rather than the actual presence of minority families that threatens residential property values, and thus refrain from "panic selling." Another called for local women's groups to interpret the need for F.E.P. legislation to the Detroit common council and the Michigan legislature. A committee from the three groups was formed to facilitate continuing cooperation on community problems and plan another study conference for next year.

Famous Lenten Services Under Way

The Detroit council of churches' nationally famous noonday Lenten services began Ash Wednesday at Central Methodist Church with the largest opening attendance in the series' history. The preacher was Raymond I. Lindquist of Old First Church (Presbyterian), Orange, N. J. In addition to local ministers, the following guest speakers will appear during the six-week series: Clarence W. Cranford of Calvary Baptist Church, Washington, D. C.; James W. Clarke of Second Presbyterian Church, St. Louis; Pres. Benjamin E. Mays of Morehouse College, Atlanta; Ralph W. Sockman of Christ Church (Methodist), New York city; and Ralph W. Loew of Holy Trinity Lutheran Church, Buffalo. Large choral groups from schools, stores and industries are providing special music for the services, and prominent laymen, including Mayor Albert E. Cobo (Congregationalist) and Gov. G. Mennen Williams (Episcopalian), are scheduled to preside during the series.

Detroit Y.M.C.A. Celebrates 100th Anniversary

In connection with the Metropolitan Detroit Y.M.C.A.'s celebration of its 100th anniversary, Mayor Cobo has proclaimed 1952 "Y.M.C.A. Year." A thousand Detroiters gathered at the Masonic Temple Feb. 26 for the centennial banquet and program. Daniel A. Poling of Philadelphia, principal speaker, called for faith in God as the only sure foundation for solid building during the next century. General Secretary Ralph Hileman outlined a $14.5 million expansion program but set no date for launching a campaign. A centennial history has been prepared by A. G. Studer, who served the local "Y" as general secretary for a record 57-year period. The Detroit symphony orchestra made its Feb. 28 concert a salute to the organization, churches of the city observed "Y.M.C.A. Sunday" March 9, and a regular meeting of the Protestant men's supper club sponsored by the local council of churches was featured as a "Y.M.C.A. Night."

Need Emphasis On Bible

At the second annual Ash Wednesday breakfast sponsored by Protestant Men of Detroit, Allan M. Frew, new pastor of First Presbyterian Church, declared that "what we need is a revived emphasis on Bible study." He urged that voluntary Bible study classes be instituted before working hours in stores, factories, offices and "wherever else they would be welcome."

And So Forth

In response to "The Call" of the United Christian Youth Movement, 4,000 young Detroiters attended area interdenominational youth rallies Feb. 3.

In collaboration with Kalamazoo county public school teachers, Kalamazoo College, American Baptist institution, recently sponsored a convocation on "the substance of education in a democracy," which was addressed by 11 national leaders.

Methodist Bishop Marshall R. Reed and his wife have returned from a trip through Asia, where the bishop studied at first hand his denomination's mission program.

Religion Editor Adrian Fuller of the *Detroit Free Press* is featuring daily front-page articles by 39 prominent laymen on "What Religion Means to Me."

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KING JAMES
For verily I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.
—*Matthew 5:18*

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Vote Evangelical Basis of Councils

Field Department of National Council Conforms to Creedal Test—Social Action Group Upheld by Pope

NEW YORK, March 24.—The semiannual meeting of the Intercouncil Field Department of the National Council of Churches took place here last week. Lengthy discussion of the general principles underlying the department centered on the "evangelical principle" as defined in the preamble to the N.C.C.'s constitution. Many of the secretaries present felt that this principle represents a "creedal basis" for churches joining a local or state council and strongly opposed its inclusion in their constitutions. It was finally decided, however, by a divided vote, to propose inclusion of the principle in state and local council constitutions. The group felt that a field strategy of any one of the divisions of the National Council has implications for the entire council. In reports submitted it was stated that five new councils with paid leadership and six new councils with voluntary leadership have been formed in the past six months, and ten new councils are in process of formation. Stimulating reports were given by field representatives, especially from the southern and midwestern areas.

Congregational Social Action Unit Defended

At the annual laymen's fellowship dinner of the city's Congregational association, Dean Liston Pope of Yale Divinity School defended the Council for Social Action of the Congregational Christian Churches. Charged with "putting the church into power politics" and espousing socialism "under the cloak of the social gospel," the council has been under fire by certain laymen throughout the country. Dr. Pope declared that the council is neither "New Deal, socialist, nor individualistic." Pointing out that its charter "specifically requires it to speak *to* the denomination rather than *for* it," that indeed it was established "to provide a prophetic voice, not an echo; to be a gadfly, not a sycophant," he said it would not be doing its job properly "if it did not arouse criticism." After several questions from the floor it was voted by a show of hands to hold a forum at which both sides of the debate could have equal time.

National Council Aids 60,000 To Resettle

A dinner was held at Christ Church here last week to commemorate the achievement of the churches' resettlement program, which has helped 60,000 displaced persons to come to America in the past four years. A letter of congratulation from Pres. Truman was read, which thanked the National Council for its "splendid humanitarian service" and urged it to continue the work until the resettlement of European D.P.'s is completed. Bishop Henry Knox Sherrill presided at the dinner. Among the speakers were Canon Almon R. Pepper and Wynn C. Fairfield, respectively chairman of the executive committee and executive director of the N.C.C.'s Department of Church World Service; C. E. Krumbholz, executive secretary of the National Lutheran Council's welfare division; G. J. van Heuven Goedhart, United Nations high commissioner for refugees; and W. A. Visser 't Hooft, general secretary of the World Council of Churches.

Plan an Industrial Foreign Mission

A new project for ministering to industrial workers in foreign countries was announced here this week by the Board of Foreign Missions of the Presbyterian Church, U.S.A. Intended to reach workers in newly industrialized areas, the program of industrial evangelism will be started as soon as personnel can be trained. The first missionaries will go to communities in Africa, Asia and Latin America. Some 20 candidate missionaries, new appointees and furloughed missionaries, as well as nationals from mission lands, will be trained for the work in Chicago from next July through December. Leader of the group of missionaries will be E. John Hamlin, who has worked in China. He will be assisted by an advisory committee of clergymen and management and labor leaders.

American Friends of the Middle East Established

A new organization, American Friends of the Middle East, has been formed here to develop better understanding between Americans and the people living between Morocco and Pakistan. Dorothy Thompson is president and Garland Evans Hopkins is vice-president. Believing that "peace can be waged," at least in part, by a better understanding of the aspirations of people in other parts of the world, the new group hopes, through lectures, publications and other means, to give Americans a better appreciation of the many contributions Middle Eastern peoples have made to culture and civilization. The A.F.M.E. has set up plans for exchange of public opinion

THE SHERWOOD EDDY SEMINAR

SAILS on the Queen Mary June 25, 1952, returning to New York on August 12. After two weeks in England, meeting a score of British leaders, we fly to Berlin, a hundred miles beyond the Iron Curtain; thence to meet Marshall Tito in Yugoslavia, to Italy and Geneva, Switzerland, where we study the United Nations and World Council of Churches; then Paris. The cost will approximate $1,100. Membership will be limited to 50 who constantly speak or write, who will seek to interpret the needs of Europe to America. This is the 22nd year of the Seminar, which is recognized by the political, educational and cultural leaders of Europe who meet with us daily. Application should be sent to Peter Nadsen, Inc., 71 West 23rd St., New York 10, N. Y.

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July 14-18 Harold A. Bosley, Mary Ely Lyman, John T. McNeill, Henry S. Randolph, John S. Whale

July 21-25 John C. Bennett, Paul W. Hoon, Charles H. Johnson, David A. MacLennan, Thomas W. Manson

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And So Forth

Gen. Albert Orsborn, chief of the International Salvation Army, arrived here this week to participate in four district congresses of the Army. The sessions will be held in New York, Chicago, San Francisco and Atlanta.

Reinold von Thadden, founder of the German Protestant Church Congress, became an honorary member last week of the Lutheran Laymen's Movement for Stewardship of the United Lutheran Church in America for his work on behalf of laymen in Germany.

The congregation of St. George's Protestant Episcopal Church, Flushing, Queens, celebrated its 250th anniversary this week.

Five branches of the Lutheran Church in America have started missionary activity on the island of Formosa, it was announced here this week.

J. Henry Carpenter.

Waldensians Hold Annual Freedom Celebration

The Waldensians of Italy celebrated Feb. 17 as the anniversary of their liberation. On that date in 1848 two young men ran from Turin to the Waldensian valleys with the news of the official granting of civil liberties to the Waldenses and Jews. When they reached the entrance to the valleys, a bonfire was lighted—a previously arranged signal that the news was good. Then when the light from that fire became visible to the watchers on the tops of the next range of mountains, they too lit their fires until all the peaks glowed with "light in the darkness." Now it is the custom on Feb. 17, in the villages where the Waldensians are predominant, for the children to march singing through the streets to morning services in the church. The day is spent in worship and fellowship. On the mountaintops fires are lighted on the eve of celebration and the young people conduct a special service to which all are invited.

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N.C.C.J. Receives Brotherhood Fund

Pittsburgh Round Table Is Given Large Sum for Work—Attack on Counts Backfires in Steel City

Pittsburgh, March 22.—Two significant awards in the interest of brotherhood were announced at the annual dinner of the Pittsburgh round table of the National Conference of Christians and Jews on March 6. A new fund, to be known as the "James and Rachel Levinson Foundation," will provide an annual grant for the greatest individual contribution to brotherhood principles as determined by a citizens' committee. The award may be in cash or in some other form to further the recipient's "project of brotherhood." The foundation is established by one of Pittsburgh's steel families. The second award is one of $100,000 to the National Conference as endowment from the Louis J. and Mary E. Horowitz Foundation of New York city, through its president, Louis Caplan of Pittsburgh. Eric Johnson, Brotherhood Week chairman, and Everett R. Clinchy, N.C.C.J. president, were speakers at the dinner, which attracted 500 persons at $25 per plate. Bigotry and "bed-sheet brigades" were described by Mr. Johnson as a major threat in American life. The melting pot of American population has produced a people with a toughness equal to the demands of world problems, he said. Three Pittsburghers were given medallions for promotion of interfaith and intergroup understanding: Mrs. David Alter, publisher of the *Jewish Criterion;* Ross L. Leffler, head of the civilian defense in this district; and Judge Hugh C. Boyle of orphans' court.

Von Thadden Appeals To Laymen

Reinold von Thadden, distinguished German Protestant lay leader, made a deep impression on three audiences here on March 9. He addressed a large men's Bible class in the morning, spoke at a citywide men's meeting in the afternoon, and participated in an evening union service in nearby Beaver. On each occasion he stressed the practical aspects of lay leadership in church and daily life as the foundation of evangelism. Three Pittsburgh delegates to the Buffalo conference on "The Christian and His Daily Work" gave brief reports at the afternoon meeting. [For an account of this conference, see The Christian Century for March 12, p. 319.] As an aftermath of Thadden's visit steps have been taken to create a lay unit through which men's Bible classes, brotherhoods and denominational activities will be related to a program of community planning.

Protests Against Columbia Professor Backfire

When George S. Counts of Columbia University was recently announced as a lecturer on educational themes by the University of Pittsburgh and the Carnegie Institute of Technology, the presidents of both institutions received letters of protest from W. O. H. Garman of Wilkinsburg, vice-

president of the American Council of Churches, and Mrs. E. M. Payne, chairman of "Minute Women." These charged Dr. Counts with "Communist leanings" and citations by the congressional un-American activities committee. To what a ridiculous degree this type of agitation may be carried was proved when the distinguished educator thoroughly criticized Soviet mind control and its perils for education in addresses to members of district boards of public education and to Carnegie Institute faculty and students in education.

Friends Sponsor Institute on International Relations

Every year the American Friends Service Committee treats Pittsburgh and western Pennsylvania to a well balanced institute on international relations. In its 11th year the institute last week presented Francis Biddle, former attorney general; Clyde Miller, director of the Institute for Propaganda Analysis; Amiya Chakravarty of the University of Kansas; Frank Chodorov, associate editor of *Human Events;* and Maynard Krueger of the University of Chicago. Seminar discussions on "The Dilemma of Freedom" were warmest when centered on abuses of individual freedom and problems of loyalty. Alan Barth, editorial writer for the *Washington Post,* attacked the McCarran registration act and the government's loyalty program as violations of individual rights, and called for a return to respect for the citizen and his freedom as a basic American concept. While the institute takes no positions, participants find it a stimulating educational experience.

Bishop Sherrill Visits Pittsburgh Industry

Henry Knox Sherrill, president of the National Council of Churches and presiding bishop of the Protestant Episcopal Church, recently spent a day here visiting district coal mines and the new south side Jones & Laughlin steel mills. Purpose of his visit was to observe the religious needs of industrial workers, to meet which has been announced as a major objective of the Pittsburgh Episcopal diocese by its bishop, Austin Pardue. Bishop Sherrill expressed his judgment that Christian churches of the area must match the widespread physical face-lifting program now under way with a challenging ministry of imagination and perseverance.

And So Forth

Herman Hailperin, who has been rabbi of the Tree of Life Congregation for his entire ministry of 30 years, has been invited to retain his position for life.

Addison H. Leitch, dean of Pittsburgh-Xenia Theological Seminary, was recently elected president of the western section of the Alliance of Reformed Churches Holding the Presbyterian System. The section, which includes nine denominations in Canada and the United States, met at Buck Hill Falls, Pa.

A new "prime of life" has developed for people past 50 years, according to Clark Tibbitts of the Federal Security Agency, who spoke here Wednesday in an institute for older people convened by the health and welfare federation.

The vice-chairman of the ministerial racket-busting "Operation Crusade," which has been credited with political and anti-gambling successes in Westmoreland county, is reported to have been asked by his congregation to resign. William Cook, pastor of Greensburg First United Presbyterian Church, blames an "internal matter" and criticisms that he was attempting "too much work outside" for differences with his board of elders.

The Hi-Y model legislature, composed of high school students affiliated with the state's Y.M.C.A.'s, voted 26-21 to retain the Pechan loyalty act, the new legislation which requires Pennsylvania teachers and public officials to take an oath of loyalty to state and nation.

O. M. WALTON.

Mississippi Methodist Evangelism Prospers

In a program emphasizing new methods of evangelism, the Mississippi Methodist conference won more than 5,000 new members—over half of them on profession of faith—for local churches in the first phase of its united evangelistic mission early in March. For several months beforehand, 75,000 Mississippi Methodists prayed for the mission's success, simultaneous revival preaching and lay visitation was conducted nightly for a week in 200 communities, 300 visiting ministers from six states preached each night without honorarium, 500 preachers assembled daily in six districts to report results via six-way telephone circuits to the state director of the mission, full-page advertisements appeared in newspapers of the area (including a 16-page special section in the *Jackson Daily News*), and outdoor mass meetings and youth rallies on the district level were held.

Current Feature Films

Prepared by Independent Filmscores

M—Mature. Y—Younger. C—Children.

Retreat, Hell! (War.) Richard Carlson, Frank Lovejoy. *Drama* celebrates Korean experiences of men of 1st Marine division through retraining, landing at Inchon, fighting around Chunjin reservoir, tragic retreat to Hamhung beachhead. A *straightforward* story with few plot complications, conventional in form, refraining from heroics and melodrama. Gives vivid picture of suffering and courage of men in frustrating, unpleasant situations. Convincing backgrounds and performances. M,Y

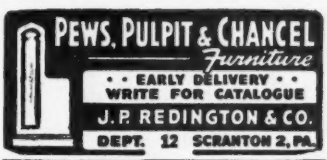
Rasho-mon (In the Forest) (Japanese; Daiei; dist. by RKO) *Drama* set in 8th century Japan, an "unhappy time," relating four versions of brutal rape and murder incident. *Interesting as a curiosity,* as a Japanese attempt, nonimitative, to demonstrate cynically that man's efforts to arrive at truth fail because of his innate selfishness. Action lingers—then bursts into savage violence. Vivid pictorially, so that dialogue is almost unnecessary, it makes original use of camera techniques more intriguing than effective. M

Sailor Beware (Par.) Jerry Lewis, Dean Martin. *Comedy.* Bungling misfit gets into navy by mistake under tutelage of sober friend. Thereupon they and the navy are launched on round of farcical escapades, zany antics that lead from San Diego training base through submarine cruise to Honolulu. *Slapstick farce* at its most frenzied. M,Y,C

BEST CURRENT FILMS

For Family: Alice in Wonderland, An American in Paris, Beaver Valley, The Emperor's Nightingale, The Harlem Globetrotters, Kon-Tiki, Nature's Half Acre, No Highway in the Sky, Room for One More.

For Mature Audience: Bright Victory, The Browning Version, Cyrano de Bergerac, David and Bathsheba, Death of a Salesman, Decision Before Dawn, Detective Story, Fourteen Hours, God Needs Men, I'll See You in My Dreams, The Lavender Hill Mob, Oliver Twist, A Place in the Sun, Quo Vadis, The Red Badge of Courage, The River, A Streetcar Named Desire. 4-9-52



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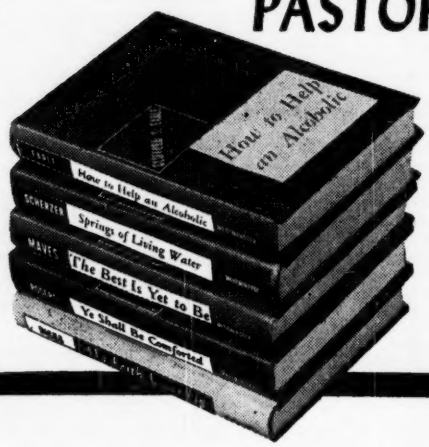

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